

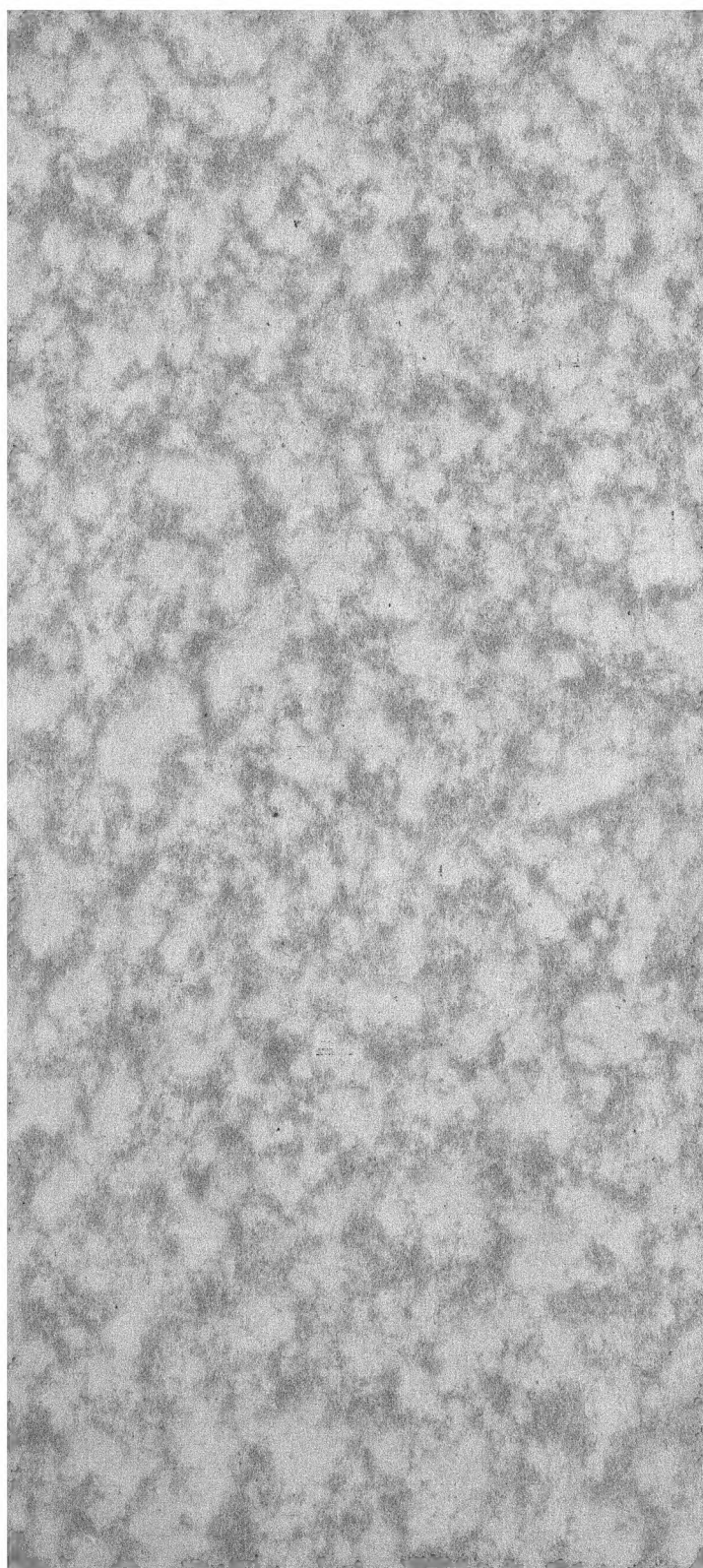
THE LOOTING OF A LEGACY

A RELIGIOUS TRAGEDY



By J. N. STURK

From J. W. Read.



THE LOOTING OF A LEGACY

A RELIGIOUS TRAGEDY

The Current Teachings
of The United Church
of Canada
versus
Her Statutory Creed

BY J. N. STURK

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FOREWORD

WHAT THIS BOOK CONTAINS

This book contains, first, the statutory Faith of the United Church of Canada, the XX. Articles of the Doctrinal Basis of Union. Upon the profession of this Faith the U. C. C., under authority of an Act of Parliament of Canada, holds in trust and uses the vast property registered in her name. As the reputed repository of these Truths she receives millions of dollars annually from guileless souls who through various limitations are unable to probe her current teachings.

The book contains a digest of teachings, principally from the "New Outlook" and contributed by the accredited writers in that journal. These writers are quoted at various lengths, and the number of the volume, the number of the weekly issue of the paper, and the exact page are all given in every case, so that the quotations may be readily verified.

Next follows some miscellaneous matter including chapters which have been previously published in a pamphlet form in the "Eye-Opener Series," and which have already found their way all over the Dominion.

THE PURPOSE OF THE BOOK

This book does not ask the question, "Is the United Church of Canada Modernistic?" No one has the right, nor could be excused for writing a book calling public attention in an invidious way to the avowed belief of any man or body of men, be they Modernistic, Orthodox Christian, Hebrew, Mohammedan, or what not. Every honest avowed belief entitles its owner to our tolerance and respect.

No! The question asked herein is rather,—"Is the great United Church of Canada which is the legal repository of the rich legacy of Christian principles and beliefs of three great Communions, upholding those principles and beliefs in her current teachings, or is she renegade, false, traitorous to, and apostate from those teachings?"

Again, the United Church of Canada is the legal repository and the official trustee of a rich legacy money and property, the gifts and contributions of saintly souls who in life derived spiritual comfort from those beliefs, and who died secure in the conviction that they were transmitting their faith to their posterity. The U. C. C. receives half a million dollars annually from legacies, in interest alone, the value of her church property is increasing at the rate of over three million dollars annually, and is now rated at over ninety million dollars—over eighty million dollars clear of all encumbrance, while for all church purposes she receives annually nearly seventeen million dollars. We have the right to ask, and the question is asked herein, "Is the U. C. C. using this vast legacy of wealth for the purpose for which it is entrusted to her, or is she prostituting it to alien uses?"

The purpose of this book, then, is to show the appalling divergence between the Doctrinal Standards of the U. C. C., and her current teachings, and to call the attention of her million and a half of members and adherents, BEFORE IT IS TOO LATE,

to

THE LOOTING OF A LEGACY

JOHN N. STURK

U. C. C. Lay-preacher

Winnipeg, Man., 1931

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The Looting of a Legacy

CHAPTER I.

The following is the Doctrinal Basis of Union, consisting of the "XX. Articles"; and the "Great Creeds of the Ancient Church," which are three in number: The Apostles' Creed, The Athanasian Creed and the Nicene Creed. This Doctrinal Basis, the statutory belief of the United Church of Canada, was referred to by the U.C.C. General Council of 1928 as, "Too highly prized a heritage to require hysterical defence or to be lightly altered." The "Articles" are printed without comment, those portions being in black face which have been repudiated in the current teachings of leading U. C. C. ministers and college professors, and notably by writers of repute in "The New Outlook," the official voice of the U.C.C.

THE UNITED CHURCH OF CANADA YEAR BOOK

PART III. — THE BASIS OF THE UNION

As prepared by the Joint Committee of the Presbyterian, Methodist and Congregational Churches, and approved by the Supreme Courts of these Churches.

General

1. The name of the Church formed by the Union of the Presbyterian, Methodist and Congregational Churches in Canada, shall be "The United Church of Canada."

2. It shall be the policy of the United Church to foster the spirit of unity in the hope that this settlement of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national.

Doctrine

We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, Jesus Christ Himself being the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith and commend it to the studious attention of the members and adherents of the negotiating Churches, as in substance agreeable to the teaching of the Holy Scriptures.

ARTICLE I.—Of God.—We believe in the one only living and true God, a Spirit, infinite, eternal and unchangeable, in His being and perfections; the Lord Almighty, who is love, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plenteous in mercy, full of compassion, and abundant in goodness and truth. We worship Him in the unity of the God-head and the mystery of the Holy Trinity, the Father, the Son and the Holy Spirit, three persons of the same substance, equal in power and glory.

ARTICLE II.—Of Revelation.—We believe that God has revealed Himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fulness of time He has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ.

ARTICLE III.—Of the Divine Purpose.—We believe that the eternal, wise, holy and loving purpose of God so embraces all events that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

ARTICLE IV.—Of Creation and Providence.—We believe that God is the creator, upholder and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

ARTICLE V.—Of the Sin of Man.—We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

ARTICLE VI.—Of the Grace of God.—We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII.—Of the Lord Jesus Christ.—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His word and Spirit, making known the perfect will of God. For our redemption He fulfilled all

righteousness, offered Himself a perfect sacrifice on the cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into Heaven, where He ever intercedes for us. In the hearts of believers He abides forever as the indwelling Christ; above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King.

ARTICLE VIII.—Of the Holy Spirit.—We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of power, of holiness, of comfort and of love.

ARTICLE IX.—Of Regeneration.—We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the gracious and mysterious operation of His power, using as the ordinary means the truths of His word and the ordinances of divine appointment in ways agreeable to the nature of man.

ARTICLE X.—Of Faith and Repentance.—We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE XI.—Of Justification and Sonship.—We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XII.—Of Sanctification.—We believe that those who are regenerated and justified grow in the likeness of Christ through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

ARTICLE XIII.—Of Prayer.—We believe that we are encouraged to draw near to God, our Heavenly Father, in the name of His Son, Jesus Christ, and on our own behalf and that of others to pour out our hearts humbly yet freely before Him, as becomes His beloved children, giving Him the honor and praise due His holy

name, asking Him to glorify Himself on earth as in heaven, confessing unto Him our sins and seeking of Him every gift needful for this life and for our everlasting salvation. We believe also that, inasmuch as all true prayer is prompted by His Spirit, He will in response thereto grant us every blessing according to His unsearchable wisdom and the riches of His grace in Jesus Christ.

ARTICLE XIV.—Of the Law of God.—We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets and unfolded in the life and teachings of Jesus Christ, stands forever in truth and equity, and is not made void by faith, but on the contrary is established thereby. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the Kingdom of God is to be made manifest.

ARTICLE XV.—Of the Church.—We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head are one body in Him and have communion with their Lord and with one another. Further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as divine Lord and Saviour.

ARTICLE XVI.—Of the Sacraments.—We acknowledge two sacraments, Baptism and the Lord's Supper, which were instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in His precious blood, as means of grace, by which, working in us, He doth not only quicken, but also strengthen and comfort our faith in Him, and as ordinances through the observance of which His Church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament by which are signified and sealed our union to Christ and participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord, and should expect that their children will by the operation of the Holy Spirit, receive the benefits which the sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

(2) The Lord's Supper is the sacrament of communion with Christ and with His people, in which bread and

wine are given and received in thankful remembrance of Him and His sacrifice on the cross ; and they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law.

ARTICLE XVII. — Of the Ministry. — We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the Word and sacraments, and calls men to this ministry ; that the Church, under the guidance of the Holy Spirit, recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVIII. — Of the Church Order and Fellowship. — We believe that the Supreme and only Head of the Church is the Lord Jesus Christ ; that its worship, teaching, discipline and government should be administered according to His will by persons chosen for their fitness and duly set apart to their office ; and that although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who on every place call upon the name of the Lord Jesus.

ARTICLE XIX. — Of the Resurrection, the Last Judgment and the Future Life. — We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead ; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal.

ARTICLE XX. — Of Christian Service and the Final Triumph. — We believe that it is our duty as disciples and servants of Christ, to further the extension of His Kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify to Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, declaring unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved, and come to the knowledge of the truth. We confidently believe that by His power and grace all His enemies shall finally be overcome, and the kingdoms of this world be made the kingdom of our God and of His Christ.

"We acknowledge the teaching of the great creeds of the ancient church" — The Basis of Union.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth ;

And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and

buried ; He descended into hell ; the third day He rose again from the dead ; He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the holy Catholic Church ; the Communion of Saints ; the Forgiveness of Sins ; the Resurrection of the body ; and the life everlasting. Amen.

THE CREED OF SAINT ATHANASIUS

Whosoever would be saved, needeth before all things to hold fast the Catholic Faith.

Which Faith except a man keep whole and undefiled, without doubt he will perish eternally.

Now the Catholic Faith is this ; that we worship one God in Trinity, and the Trinity in Unity.

Neither confusing the Persons, nor dividing the Substance.

For there is one Person of the Father ; another of the Son ; another of the Holy Ghost ;

But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one ; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost ;

The Father uncreated, the Son uncreated, the Holy Ghost uncreated ;

The Father infinite, the Son infinite, the Holy Ghost infinite ;

The Father eternal, the Son eternal, the Holy Ghost eternal ;

And yet there are not three eternals, but one eternal ;

As also there are not three uncreated, nor three infinities ; but one infinite, and one uncreated.

So likewise the Father is almighty, the Son almighty, the Holy Ghost almighty ;

And yet there are not three almighties ; but one almighty.

So the Father is God, the Son God, the Holy Ghost God ;

And yet there are not three Gods, but one God.

So the Father is Lord, the Son Lord, the Holy Ghost Lord ;

And yet there are not three Lords, but one Lord.

For like as we are compelled by the Christian verity : to confess each Person by himself to be both God and Lord ;

So we are forbidden by the Catholic Religion to speak of three Gods or three Lords.

The Father is made of none ; nor created, nor begotten.

The Son is of the Father alone ; not made, nor created, but begotten.

The Holy Ghost is of the Father and the Son : not made, nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is no before or after : no greater nor less ;

But all three Persons are co-eternal together ; and co-equal.

So that in all ways, as is aforesaid : both the Trinity is to be worshipped in Unity, and the Unity in Trinity.

He therefore that would be saved, let him thus think of the Trinity.

FURTHERMORE it is necessary to eternal salvation : that he also believe faithfully the Incarnation of our Lord Jesus Christ.

Now the right Faith is that we believe and confess : that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God, of the Substance of the Father, begotten before the worlds ; and He is Man, of the Substance of his Mother, born in the world ;

Perfect God, Perfect Man, of reasoning soul and human flesh subsisting ;

Equal to the Father as touching His Godhead ; less than the Father as touching His manhood.

Who although He be God and Man, yet He is not two, but is one Christ ;

One, however, not by conversion of Godhead into flesh, but by taking of Manhood into God ;

One altogether, not by confusion of Substance, but by unity of Person.

For as reasoning soul and flesh is one man, so God and Man is one Christ ;

Who suffered for our salvation, descended into hell, rose again from the dead ;

Ascended into heaven, sat down at the right hand of the Father, from whence He shall come to judge the quick and the dead.

At whose coming all men must rise again with their bodies, and shall give account for their own deeds.

And they that have done good will go into life eternal, they that have done evil into eternal fire.

THIS is the Catholic Faith ; which except a man do faithfully and steadfastly believe, he cannot be saved.

NICENE CREED

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible ;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one Substance with the Father ; By whom all things were made ; Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead ; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of life, Who proceedeth from the Father and the Son.

Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe in one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.



CHAPTER II.

On Articles I. and IV.

ARTICLE I. — Of God.

Article I. teaches that God is a Spiritual Being — three persons — a personal God. But, the ink of the signatures to the doctrinal basis was barely dry before one of the leaders of the Church writing in Vol. I. No. 4, of the New Outlook, July 1, 1925, on page 6, derided the teaching of Article I., that God is a Personal God, claiming that we "picked up" the idea from the Unitarians, He says :

No Personal God

"Clement Webb has rightly reminded us that the idea of God being a "person" was never taught by any Christian age until the founders of Unitarianism spoke that way. Yet it is now common enough to find fundamentalists demanding that we accept the doctrine of a personal God which they have picked up from Unitarians and believe to be the faith of the ages."

THUS WE SEE THAT THE TEACHING OF ARTICLE I. THAT GOD IS A PERSONAL GOD IS DERIDED AS A UNITARIAN MYTH.

Is the United Church of Canada Pantheistic?

The New Outlook would have us discern true modifications of God in the wonders of the Universe. The writer says in the same article quoted from above, that

"God is certainly as truly a symphony or a drama, as a fact to be defined. Goodness and beauty are known only in creative experience, and it is futile to seek knowledge of God apart from a creative experience in which He is finding self-expression."

Is Doctor John MacKay a Pantheist?

THE TEACHING OF DR. JOHN MACKAY, PRINCIPAL OF MANITOBA COLLEGE, WINNIPEG, MANITOBA, IS DISTINCTLY PANTHEISTIC. HE WRITES IN HIS PAMPHLET, "MODERNISM," PAGE 13 :

"The God we know is not a different God in character from the God our fathers loved and served, but THE MODE OF HIS EXISTENCE IS DIFFERENT from what they thought, and their thought-forms can no longer do justice to the God we know."

And on page 183 of his book, "The Life of Lives" he says that matter is "ITSELF A MANIFESTATION OF THE GREAT SPIRIT IN TERMS OF TIME AND SPACE."

The following definition of Pantheism is copied from an encyclopedia :

PANTHEISM : — A doctrine or system of philosophical speculation or religious belief, which affirms that all existence, material and spiritual, is only modications of one eternal self-existent substance which it calls God It is to be found in the most ancient records of the race APART FROM SCRIPTURE.

Is the Editor of the New Outlook Agnostic?

But according to the New Outlook God's creative methods can only be explained by the evolutionary hyp-

othesis and when it is pressed for some certitude of knowledge of God's existence it is frankly agnostic. In an article in Vol. V., No. 32, on the page for "Women, the Home and Children," entitled "If Your Child Asks, How Do You Know There Is a God?" it says, concerning "incontrovertible proof that there is a God or that there is no God":

"It is something not susceptible of proof, yet this is exactly what your child expects of you. His questions resolve themselves into the single query, "How do you know that there is a God?" . . . I DO NOT KNOW, but it seems to me there must be an intelligence behind the Universe. I will therefore tell my child in a simpler way, that I believe there is Someone who protects and cares for him, who hovers over him. When the time comes, I shall answer his question in this way: "

And then follows an adaptation of the fairy story of "Goldilocks and the Three Bears" and the little house in the woods, in which the "Three Bears" are conveniently left out of the picture and which ends thus,

"You wanted to stay and thank the person who owned the house for the comforts you had had. But no one came. It grew very dark so you went to bed, in a snug little bed on the other side of the room. In you jumped without worrying whether you had covers enough, because you felt certain that sooner or later someone very nice would come along and put more over you if you needed it. The last thing you said to yourself was, 'Someone must come along pretty soon, because someone must own this house. Someone must have built it and furnished it—everything is so perfect in it—houses like this don't just happen. And that is the way I feel about this world of ours . . . that it can't have just happened, but that like the little house it belongs to Someone who is taking care of it and of all of us who live here.'"

How pitiful! Is this the best the New Outlook can offer in the way of certitude of belief in God to the children of its parish of one and a half million souls? If the New Outlook were more of a Christian Journal it would, in answer to such a question, tell its children in appropriate language and some fulness of detail that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life. It would assure them of the existence of God in the words of the Apostle Paul, that "God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath GIVEN ASSURANCE to all men in that He hath raised Him from the dead.

WHEN PRESSED BY A CHILD FOR "INCONTROVERTIBLE PROOF" THAT THERE IS A GOD, WOULD IT NOT BE BETTER TO GIVE HIM IN SIMPLER LANGUAGE, ST. PAUL'S PROOF STATED ABOVE?

ARTICLE IV.—Of the Creation of Man.

Did God create man in His own image, i. e., a perfect being, as stated in Article IV., "meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord"?

Let the New Outlook answer. As early as Vol. I. No. 8, and on page 7, we find the following:

U. C. C. Writer an Evolutionist

"That there is a controversy between religion and science can scarcely be denied, . . . In Biology as in Paleontology we find the most active controversy raging around the theory of Evolution. What is that theory? It is the suggestion advanced by Darwin to account for as many of the facts just related as were known in his day, and for the equally numerous facts of Biology pointing to the same conclusions,—that life was not created in the form in which it exists today, but has gradually developed from the simplest to the most complex forms, including man himself. . . .

"And what biological evidence exists in support of this view? Only two cases can be given here. We are all familiar with the general resemblance of the organs in man's body to those in animals, though we are so accustomed to it that we fail to grasp the significance. As a rule each has two eyes, ears, nostrils and lungs, one tongue, heart, and liver—and the list might be greatly lengthened. It is only under the closest scrutiny, however, that the resemblance becomes most striking. Man has a useless appendix,—those in many of the lower animals are useful. The structure and chemical analysis of the blood are similar, though not identical, being more nearly alike in those at similar evolutionary stages. Thus the blood of man and apes is more or less interchangeable, but not that of apes and hares. . . .

"But it is in its early stages of development that an individual shows its greatest resemblance to the more primitive forms. Thus a young frog (tadpole) is strictly aquatic, and more resembles a fish than its own kind. A butterfly is hatched a worm. Does the human foetus show any such relation to lower animals? At one stage it can scarcely be distinguished from that of a dog! It has a tail of about one-quarter its total length! And, harking back to what scientists call our even earlier ancestry, both have gills!

"In this brief review it has not been possible to bring forward more than one small fraction of the evidence for a creation of life millions (if not billions) of years old, or of its gradual development since that time. To those who have studied all the evidence, however, the theories of an ancient creation and of the evolution of life appear quite as well-established as the revolution of the earth on its axis and round the sun. Both look to be proved beyond a doubt . . ." . . . And if the Divine Creator, instead of bringing Adam and Eve into the world by a single voluntary act, chose instead to direct the development of life through millions of years up to its highest form in man, does this not add to our reverence and admiration for His wisdom, power and love? And does not this bring home to us with greater force our own responsibility—to see to it that the development of the race shall CONTINUE definitely upward? Let us earnestly press forward towards our unknown but incomparably higher goal in the divinely directed future!"

The following gem is from Vol. IV., No. 33, Page 6, Col. 3:

"The Christian leaders who have brought a new view to the world, having stood side by side with the scientists and scholars, saw with them the struggle of creation from chaos to form, from inanimate to animate life, from vegetable to animal, from instinct to reason, from the dawn of consciousness to the beginning of civiliza-

tion, when a man saw himself as a unit of a social order."

THE ABOVE "CHRISTIAN LEADERS" HAVE BEEN "SEEIN' THINGS."

The following pronouncement was made by the President of a United Church College, on Sunday, April 7, 1929, from the pulpit of a large United Church in Winnipeg, Man., and reported next day in one of the large Winnipeg Dailies!

Dr. Stapleford Calls Adam an Ape-Man
(Quoting from Stoddard)

"Our civilization is a recent and fragile thing, going back only about 10,000 years. To some, 10,000 years may seem a long time, but it is in reality very short when compared with the vast night of bestiality and savagery which preceded it, BEFORE THE APE-MAN SHAMBLED FORTH FROM THE STEAMING MUCK OF TROPIC FORESTS, and blinking and scowling, raised his eyes to the stars."

"Commenting on this, Dr. Stapleford said, 'When the ape-man emerged from utter animality, he emerged with empty hands and an almost empty head. Since that time he has been filling both his hands and his head: his hands with tools and his head with ideas . . .'"

ONE MIGHT TOLERATE THE ABOVE ANNOUNCEMENT FROM AN AGNOSTIC EVOLUTIONIST ON A LECTURE PLATFORM, BUT THE EFFECT IS NOTHING LESS THAN SHOCKING WHEN WE CONSIDER THAT THE SPEAKER WAS A UNITED CHURCH CLERGYMAN AND COLLEGE PROFESSOR SPEAKING FROM A UNITED CHURCH PULPIT OVER AN OPEN BIBLE. YET A LARGE UNITED CHURCH CONGREGATION, AMONG WHOM WAS A SPRINKLING OF SUPERANNUATED MINISTERS, CALMLY SAT AND HEARD THE REVEREND GENTLEMAN THUS TEACH THAT ADAM WAS AN APE-MAN: AND NO PROTEST WAS MADE!

As an antidote to the above poison from U.C.C. leaders which, for purposes of exposure, have been incorporated in this chapter, let us now have a modicum of the "sincere milk of the Word":

The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. — Bible.

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. — Bible.

This I say, lest any man should beguile you with enticing words . . . beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. — Bible.

Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he

not see? . . . The Lord knoweth the thoughts of man, that they are vanity. — Bible.

He that built all things is God. — Bible.

By the Word of the Lord were the heavens made . . . He spake, and it was done; He commanded, and it stood fast. — Bible.

He stretcheth out the north over the empty place, and hangeth the earth upon nothing; He bindeth up the waters in His thick clouds. — Bible.

I will praise Thee; for I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well. My substance (strength or body) was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned (what days they should be fashioned), when as yet there was none of them — Bible.

How strikingly true and to the point are the above Bible quotations! New Outlook writers teach that there is no such Being as a Personal God, and the Bible calls them "BRUTISH" and "FOOLS," and asks them this pertinent question: He that planted the ear, shall He not hear? He that formed the eye, shall He not see?

The so-called "Christian Leaders" of the United Church of Canada, whom the Bible calls "BRUTISH" and "FOOLISH," proudly claim to be far in advance of the Bible in knowledge and to have stood side by side with the scientists and scholars; but some three or four thousand years ago, when the "scientists and scholars" of India were claiming that the earth rested upon the back of an elephant which in turn stood upon the back of a tortoise, and when the "scientists and scholars" of Greece were claiming that the earth was supported on the shoulders of a man named Atlas, then the Bible taught the same eminently scientific truth which it teaches today, viz.: that God "HANGETH THE EARTH UPON NOTHING." They have disobeyed the Scriptural injunction to "BEWARE," and they have become spoiled "THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD."

When the U. C. C. leaders arrogate to themselves the name of Christian and undertake to tell us that man has arrived at his present physical state after a long and tortuous journey from a one-celled amoeba; a journey which took him up very many blind alleys as evidenced by what they call useless vestigial remains; then they prove to us that they are prophesying lies in Christ's name; that He sent them not, neither commanded them, neither spake to them; that they prophesy a false vision and divination, and a thing of naught and the deceit of their heart.

The Biblical truth which the U. C. C. leaders are paid to teach us and do not, is that Christ the Word created man in the image of God, i. e. a spiritual personality, and that He created man's body a perfectly fashioned body according to a blue-print plan: ". . . in Thy book all my members were written . . . when as yet there was none of them."

The U. C. C. leaders, "FALSE APOSTLES, DECEITFUL WORKERS, TRANSFORMING THEMSELVES INTO THE APOSTLES OF CHRIST," elect to praise a mythical germ possessed of incredible resident forces; but the honest Christian will praise Almighty God in the words

of David which, after the passage of three thousand years are still as beautiful and as true: "I will praise Thee, for I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well."

For the entertainment of my readers I will give here an amplification of the "NEW VIEW" which the U. C. C. leaders claim to have "BROUGHT TO THE WORLD," but which, according to the Bible is "A FALSE VISION AND DIVINATION, AND A THING OF NAUGHT." The author is a Mr. G. A. Griswood, and I have copied it from the Sept., 1930, issue of "Our Hope," by special permission of the editor, Dr. A. C. Gaebelein.

EVOLUTION

A Preparation for the End

Approximately eighty million years ago there happened upon this lifeless planet a remarkable little atom called Bacterium—where he came from nobody knows. How he came nobody knows. Why he came nobody knows. **Chance.** He was hardly noticeable and could play hide and seek in a needle's eye. This did not discourage him for he had a great future before him.

One day as he drifted along in the swampy, slimy ages of the dim and dismal past he happened into the pool of "spontaneous generation" and without any appropriation of "external forces" suddenly acquired the knowledge that he had within himself "resident forces." Upon receiving this information, Bacterium, the original cell, immediately generated. Very soon (one million years) this tiny fellow, more wonderful than the sun, had ten thousand other cells like himself, all of which could take cover in an ordinary thimble.

Meanwhile the earth had undergone tremendous changes and was now fit to live upon. Bacterium changed his name to Protoplasm, sought new environment, tried out new bodies, tasted various foods and tested out safety devices in his desperate struggle for life.

One unknown day Protoplasm made an epochal stride forward. He suddenly assumed the proportion of a jelly fish, though rather elongated. Days of struggle ensued in which Jelly Fish waged a heroic fight for existence, culminating in his being able to discern right from left and head from tail. In this condition he wiggled, turned, flopped and struggled; he went around in circles. Nevertheless, he progressed. "The survival of the fittest" was on. So on he floundered until four little legs began to sprout. Jelly Fish was now equipped to take short journeys and investigate the wonderful planet upon which he found himself.

With his four little wart-like legs, a poorly shaped head, his newly developed tail, Jelly Fish paddled around; took sun baths; exercised his new muscles; opened his eyes; drank in oxygen; felt the blood in his veins and eagerly awaited further developments. Ages rolled over his head, and now another change. Jelly Fish decided to drop the first part of his name and become "Fish." He now began to grow scales, fins, gills, jaw and a gristle-like skeleton to which he attached a tiny brain. With this new apparatus to hand, Fish acquired great speed and could dart here and there at will. Food came easy and the upward struggle was not so bad, with millions of years ahead of him.

As Fish was cruising along one day the sky grew black, the wind blew, the sea got choppy, the elements were disturbed. Fish became frightened and struck out for shore; a long and hazardous trip. Fortunately, he was

overcome by the storm for he awoke next morn beneath a blazing sun, high and dry on earth's great shore. Found himself in a terrible predicament. He must develop lung power and a new way of locomotion. Fish had lots of backbone, so quickly adjusted himself to his new surroundings. He had not lost the art of wiggling, so he wiggled around using his fins to assist him. Through continual use of his fins they turned into claws and strength came with the using of them.

Fish now became Amphibian and was so delighted with his dual-nature that he croaked for joy, thus striking the first vocal chord this world ever heard.

Amphibian was not surprised to hear the answering call of his soul mate, for many others had evolved with him. Amphibian loved to roam. He loved the sun. Years passed by. He developed larger muscles. His claws grew strong with constant use. His brain was big, so was his heart. His blood was warm. He breathed. Therefore, he discarded the name of Amphibian for Reptile.

At this particular time in the world's history war broke out. The camp became divided. Some of the Reptiles were forced to seek the tree tops. Being forced to remain there, their scales softened and became feathers. Eventually they evolved into birds and seldom visited the ground. The remainder from which man was ultimately to spring continued on the ground, perfected an incubator system for his eggs built inside his body for convenience and transportation. Later, milk developed and he changed his name to Mammal. He tried different sets of teeth, bodies and various ways of locomotion. His attempts at flying were unsuccessful. He failed where his more fortunate brethren succeeded. The best he could do was reach the tree tops.

Brain power increased; life in the tree tops became monotonous, so he climbed down and changed his name to Primate. Through squatting around on the ground the remaining part of his disused tail wore off. His arms became short. His legs long. He straightened up his back which had weathered so many storms; balanced his head; thrust out his chin and changed his name to Ape.

Ape was brainy. Jungle life was distasteful. Ape realized that progress was being retarded, so he told his tale of woe to one of the fair sex whose sympathy he had gained. They finally decided to leave the jungle forever. Monkey-land could not understand the move, so remained, screeching fond farewells.

Ape and his wife struck out for the caves to propagate a new order of beings. His brain was improving, so was his sense of pride on account of his brilliant achievements. Ape and his wife talked things over and concluded in a change of name to Caveman.

As Caveman reclined in his cave one day he heard a frightful noise at the entrance to his home. Seizing his trusty stone hatchet, he hurried forward, there to find a wild boar about to fall upon one of his off-spring. Without hesitation Caveman fell upon the intruder, burying his blunt instrument deep in Wild Boar's head. This was a new and thrilling experience and Caveman now possessed the art of securing his daily food. The skins he used to clothe himself and family.

During the next ten thousand years, Caveman made many changes. He developed speech; made clothes; plowed the land; practised art; made implements of war; discarded the word "Cave" and became "Man"; multiplied and spread over the face of the earth, leaving the rest of creation far behind.

Rapid progress followed in which the fit survived and the weak perished. On moved the race, until today we have a generation of highly developed super-intellectuals who can tell us all about our origin.

Reads like a fairy tale doesn't it? **And that's all it is.** But the sad part about it is that this kind of nonsense is put forth in the name of scientific truth; taught from the text books of tax supported schools; propagated on the silver screen; broadcasted over the radio and head-lined across our best daily papers and best magazines.

Today we ride the heavens, plow the mysterious deep, pierce the frozen north, penetrate the darkest jungle, delve into the bowels of the earth and conquer the desert in man-made machines. Everything yields before the overcoming hand of man. No wonder our learned professors are elated over their wonderful ascent from the slime pits of oblivion to the crested heights of modern learning.

* * *

The ultimate goal of the Evolutionists, of course, is the SUPER-MAN; and according to late advices the editor of the New Outlook evidently thinks that the Super-man has at length appeared. The following quotation is from the New Outlook of Nov. 5th, 1930:

Is the U.C.C. Moderator the Long-expected Super-man?

"Long motor drives, innumerable luncheons, receptions without end, protracted dinners and extended interviews avail not to dampen Dr. Oliver's ardor, dull his imagination or limit his humor. **SCARCELY WOULD CLASSICAL MYTHOLOGY AND HEBREW ANTIQUITY SUFFICE TO PROVIDE AN ANALOGY FOR THE MANLY QUALITY OF HIS ERUDITION, HIS PASSION AND HIS WIT.** This is but a fair statement of the case, if we are to judge from his conquest of Toronto. And from many sources we hear that in like manner and in full stride he has ridden through Ontario and Quebec."

Just as in "Hebrew antiquity" every Hebrew maiden desired marriage and earnestly hoped that upon her might be conferred the signal honor of being the mother of the promised Messiah, the "Seed of the woman" which should "bruise the serpent's head," so the U.C.C. leaders, since they have taken their stand "side by side with scientists and scholars," have doubtless been looking earnestly for the appearance within their ranks of the long-promised evolutionary product, the SUPER-MAN. While a large tolerance may enable us to forgive the New Outlook for its evident obsession that the **ULTIMATE** in the evolution of the human race has been reached, and that the U.C.C. moderator is **it**; yet to the "Man from Missouri" this great U.C.C. Official, upon whom **INNUMERABLE LUNCHEONS AND PROTRACTED DINNERS** do not fizzle, may be only a re-incarnated **LOGI** of Norse mythology.

Be that as it may, to the writer of this book the spectacle of this mighty Colossus **STRIDING** from province to province, and of other U.C.C. **SUPER-INTELLECTUALS** flitting from continent to continent, burning up in the process the good money which earnest and self-denying U.C.C. Christians have given to the Missionary and Maintenance Fund, suggests the following query from Holy Writ:

WHEREFORE DO YE SPEND MONEY FOR THAT WHICH IS NOT BREAD? Isa. lv. 21.

CHAPTER III.

ARTICLE II. — Of Revelation

The two darkest chapters of this book will be chapters III. and V. on Articles II. and VII. respectively, of the Doctrinal Basis of Union, for those are the two articles most calculated to irk the modern disciples of Col. Robt. G. Ingersoll, who are occupying the pulpits and the Presidential and Professorial Chairs of the United Church of Canada.

This is especially true of Article II. which makes the following claims for that old Book the Bible which has become such a rock of offence and stone of stumbling to the U. C. C. leaders. Article II. makes the following claims for the Bible :

Holy writings ; Inspired of God ; Both Testaments inspired ; given of God ; containing the only infallible rule of life ; a faithful record of revelations ; the sure witness to Christ.

We are not surprised therefore to find the New Outlook almost immediately "kicking against the pricks" contained in Article II. Less than a year after Union we find it saying in Vol. II., No. 7, page 5 :

Ministers Have Outgrown Bible : "Must be Faithful to . . . Own Growing Minds."

"The old view of the Bible, I think, we must admit had tremendous strength in it. The old school was a great religious school, and all over the land it produced mighty and clean souls. There was a wonderful glow in their evangelical fervor ; it was rooted in the undoubted confidence they had in the Book they handled, every word of which they took to be the word of God. Alas, as every reader of Dr. Sclater's excellent articles in the New Outlook will have seen, we have lost that ! As Christian teachers, ministers must be faithful to the light of their own day and their own growing minds.

"So, whether we like it or not, we have to submit to the fact that we are not able to use the Bible in our Christian work as it was used in the enquiry rooms of the Moody revival."

Book of Jonah an Historical Myth !

We are not surprised either, to find one of the U. C. C. leaders, and a prolific writer in the New Outlook, explaining the Book of Jonah, some seven weeks later, in Vol. II., No. 14, and again in No. 19, page 15, characterizing it as an historical myth illustrating "the true historical interpretation of what actually happened in the life of Israel, regarded as a people chosen by God to make Him known to the world."

The writer compared the Book of Jonah to Bunyan's "Pilgrim's Progress" and the character Jonah to the characters of Bunyan's book. He meets the difficulty which arises from the fact that Jonah was an historical character mentioned in 2 Kings, with the following argument :

"To begin with it is characteristic of nearly all the later Jewish writings that they use the name of some great man of the remote past as a text for their story. This custom was so extensive that it became almost uni-

versal, and for reasons which cannot be fully set forth here the custom was both the logical outcome of the situation and the most effective way of conveying spiritual inspiration. If one ignores this indisputable fact, of course difficulty arises."

OF COURSE! But even if one allows as an "indisputable fact" what may be only an equivocation of infidels, designed to evade a difficulty, why need that invalidate the truth of the story of Jonah, especially since the Lord Jesus Christ set His seal to the historical character of Jonah, and the historicity of the book. Our Lord says that the men of Nineveh are to arise in the judgment against the men of His generation and condemn them, because they repented at the preaching of Jonah.

However, Dr. Thomas is magnanimous enough to allow freedom of conscience to those who stand on Article II, for he says:

"At the same time the present writer would not worry about or disturb anyone who finds it possible to gain spiritual life from the story of a great fish swallowing a renegade Hebrew."

THUS WE SEE THAT ACCORDING TO THE NEW OUTLOOK, UNDOUBTED CONFIDENCE IN THE BIBLE IS LOST AND CAN NEVER COME BACK TO US. MINISTERS ARE OUTGROWING THE BIBLE. THEY "MUST BE FAITHFUL TO . . . THEIR OWN GROWING MINDS."

However,

WE ARE AT LIBERTY TO BELIEVE THE BOOK OF JONAH IF WE CAN, AND THE NEW OUTLOOK WILL NOT DISTURB US IF WE FIND IT POSSIBLE TO GAIN SPIRITUAL LIFE FROM THE STORY OF A GREAT FISH SWALLOWING A RENEGADE HEBREW.

ARTICLE II. — On Inspiration

The following from the pen of another hermeneutical heavyweight of the U. C. C., is to be found on page 9, of No. 7, of Vol. IIL:

"We come now to examine in detail the five so-called essential doctrines of the Fundamentalist Faith. The first has reference to the inspiration of the Scriptures and is not only the first in order of the five, but also the root, ground, and determinative principle of the others. The statement is in these terms:

'It is an essential doctrine of the Word of God that the Holy Spirit did so inspire, guide and move the writers of the Holy Scripture as to keep them from error.'

. . . "The particular theory or doctrine of inspiration here affirmed is what is usually called the theory of the verbal or literal inerrancy of the Scriptures. According to this theory the writers of Scripture were so controlled by the Spirit that every word they wrote on any subject whatsoever, whether on religion proper or on history or on science, must be accepted as true, and as truly representing the very mind of God as if He had Himself dictated it.

"Verbal Inspiration" of Bible Untrue!

" . . . The view of inspiration here enunciated, however, is the pre-Christian and sub-Christian, the ethnic

and Jewish, view of inspiration, not the properly Biblical or Christian view," "... It is a view, this, however, which besides making impossible demands is quite contrary to the Bible's own representation of its inspiration and authority. The writers of Scriptures do not represent themselves as so controlled by the Spirit as to be the passive recipients of information or ideas, the amanuenses of the Spirit in the way suggested by the theory under discussion."

The above writer probably never read the following and numerous other passages of Holy Writ :

"I was in the Spirit on the Lord's Day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last ; and, what thou seest, write in a book . . ." Rev. i. 10, 11.

"Moreover, the Lord said unto me, take thee a great roll, and write in it with a man's pen. . . ." Isa. viii. 1.

"Moreover, the Word of the Lord came to me saying, Go and cry in the ears of Jerusalem saying, Thus saith the Lord ; . . ." Jer. ii. 1, 2.

"For the prophesy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21.

WHO IS A LIAR ?

STORIES ABOUT ELIJAH ARE "FOLK-LORE" !

A U. C. C. Authority Whacks the Second Book of Kings

The following is from an article entitled "On Quoting the Past," in the New Outlook Vol. IV., No. 31, page 4.

"There is a scene in the Gospels where two of the disciples while confidently quoting the past are severely rebuked. Certain Samaritan villagers had refused them passage on their way to Jerusalem. The boycott was no new thing. Pilgrims constantly suffered from it. Not only were food and lodging and passage refused, even false beacons were lighted to mislead the Jews on the road. Hotly indignant, two of the disciples wanted to make an example of these mean and miserable villagers. It was high time an end was put to such petty obstructions. Why not call down fire from heaven upon them, lightning to strike and make an end, as Elijah did? It was an unfortunate appeal. One wishes the story wasn't there, so that no one ever could quote it. Doubtless it was part of the folk-lore that gathered around Elijah's name.

"King Ahaziah, being ill, sends to inquire at the shrine of the god of a neighboring tribe if he will recover from his illness. Elijah meets them and denounces them for visiting a forbidden shrine. The King, he says, for this shall die. And when Ahaziah sends fifty messengers to ask the prophet to come and see him, Elijah calls down fire from heaven, and all the messengers are burned. When a second fifty come, the grim drama is repeated. The prophet prefaces the holocaust with the words, 'If I be a man of God.' A strange misunderstanding, surely, on the mind of God !

"The writer knows a youth who coming across that story in the book of Kings, flung the book across the room in disgust. He had no further use for Elijah. Thinking it was literal history and applying the standards of a later age to it, he became something of a cynic in regard to the Old Testament."

It would be interesting to know what the above writer would have done had he been in Elijah's place confronted with arrest and execution by an enraged despot. The real significance of the incident, however, appears to be that King Ahaziah and his courtiers were whilom modernists with "growing minds" and the Almighty improved the occasion by both protecting His servant Elijah, and demonstrating His reality and power to an apostate king who had lost all "certitude of knowledge" of His existence.

BUT, WHEN WAS AN INFIDEL EVER FAIR AND TRUTHFUL IN THE TREATMENT OF GOD'S WORD?

WHAT INCARNATION MEANS TO THE NEW

OUTLOOK

Dr. Workman Quoted

The last heresy trial in Canada was held in Montreal in 1908, and the result was that Dr. George Coulson Workman resigned his post in the Wesleyan Theological College. The New Outlook says that "Since then his opinions have been widely accepted," and on the Bookman's page of Vol. IV., No. 48, it reviews and welcomes his latest book "Jesus the Man and Christ the Spirit."

To Dr. Workman and the New Outlook the statement in Article II. that "... In the fulness of time He has perfectly revealed Himself in Jesus Christ, the Word made Flesh" is but silly tradition and Popish humbug. The New Outlook Book Review says:

"Virgin Birth" is "Humbug and Silly Tradition!"

"This book is not controversial; it is critical but worshipful and constructive every step of the way, He will give short shrift to humbug and silly traditions..."

"Closing the first chapter, which is concerned with the Virgin Birth (Not mentioned in the Nicene Creed of the First General Council A.D. 325); ... he says: 'Nothing would be added to Him or subtracted from Him for the reason previously stated, namely that nothing vital with respect to Him or His teaching depends on His nativity: Jesus was the manifestation of the Father, and the Mediator of eternal life, regardless of His origin or birth.'"

And then follows a splendid illustration of how the Modernists still use the language and terms of orthodoxy after having first robbed them of their real meaning. What they mean by "incarnation" is simply what Paul meant when he exhorted all Christians to be "filled with the Spirit."

"Incarnation" not Incarnation.

Quoting again from Workman: "Christianity is distinctively the religion of incarnation, because the essence of the doctrine is the consciousness of God dwelling in the heart, directing the individual and dominating the life ... (God) incarnated Himself uniquely in Jesus by taking complete possession of Him, but He incarnates Himself partially in all good men. The uniqueness of Jesus was owing to spiritual, not to biological qualities. ... The added something that made him different from us was His fulness of the Spirit."

THUS WE SEE THAT ACCORDING TO THE NEW OUTLOOK. THE "VIRGIN BIRTH" IS SILLY TRADITION AND "THE UNIQUENESS OF JESUS" WAS OWING TO SPIRITUAL, NOT TO BIOLOGICAL QUALITIES.

The Gospel of St. John is the Bugbear of the Infidels

In the Book Review of Vol. VI., No. 20, of the New Outlook we find a short review of a new book on the Gospel of St. John, in part as follows :

Gospel of St. John Largely Forgeries

"The Fourth Gospel fascinates but puzzles everyone who takes it seriously, . . . The author of this new book . . . is quite clear that the book (the Gospel) has been greatly changed since the author wrote its several sections, many of them as short passages to be read in the communion along with the Epistle. There have been abbreviations and omissions. The discourses given in the early part are actually free discourses by the author, each gathered about some saying of the Lord, such methods of writing history being common in that age. . . . The book is most suggestive."

ACCORDING TO THE ABOVE WRITER THE GOSPEL OF ST. JOHN IS NOT "A FAITHFUL RECORD" BUT CONSISTS LARGELY OF FORGERIES OR "FREE DISCOURSES."

THE SINCERE MILK OF THE WORD

As against the New Outlook's claim that Ministers have "lost confidence" in the Bible because they "must be faithful to the light of their own day and their own growing minds" :

"BEHOLD THE WORD OF THE LORD IS UNTO THEM A REPROACH ; THEY HAVE NO DELIGHT IN IT. THEREFORE I AM FULL OF THE FURY OF THE LORD. — Bible.

THE WISE MEN ARE ASHAMED . . . LO THEY HAVE REJECTED THE WORD OF THE LORD : AND WHAT WISDOM IS IN THEM ? — Bible.

WHOSO DESPISETH THE WORD SHALL BE DESTROYED ; BUT HE THAT FEARETH THE COMMANDMENT, SHALL BE REWARDED. — Bible.

As against the New Outlook's claim that the "verbal view of inspiration is quite contrary to the Bible's own representation of its inspiration and authority" :

AS THE RAIN COMETH . . . SO SHALL MY WORD BE WHICH GOETH OUT OF MY MOUTH : IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHEREUNTO I SENT IT. — Bible.

THE PROPHET THAT HATH A DREAM, LET HIM TELL A DREAM ; AND HE THAT HATH MY WORD, LET HIM SPEAK MY WORD FAITHFULLY. — Bible.

HAD YE BELIEVED MOSES YE WOULD HAVE BELIEVED ME ; FOR HE WROTE OF ME. BUT IF YE BELIEVE NOT HIS WRITINGS, HOW SHALL YE BELIEVE MY WORDS ? — Bible (words of Jesus.)

I HAVE GIVEN UNTO THEM THE WORDS WHICH THOU GAVEST ME, AND THEY HAVE RECEIVED THEM — Bible (Words of Jesus.)

CALL FOR SIMON, . . . WHO SHALL TELL THEE WORDS WHEREBY THOU AND ALL THY HOUSE SHALL BE SAVED.—Bible (Words of an Angel.)

YE RECEIVED THE WORD OF GOD WHICH YE HEARD OF US, YE RECEIVED IT NOT AS THE WORD OF MEN, BUT, AS IT IS IN TRUTH, THE WORD OF GOD, WHICH EFFECTUALLY WORKETH ALSO IN YOU THAT BELIEVE.—Bible. (Words of Paul.)

THEREFORE WE OUGHT TO GIVE THE MORE EARNEST HEED TO THE THINGS WHICH WE HAVE HEARD, LEST AT ANY TIME WE SHOULD LET THEM SLIP; FOR IF THE WORD SPOKEN BY ANGELS WAS STEADFAST . . . HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION; WHICH AT THE FIRST BEGAN TO BE SPOKEN BY THE LORD, AND WAS CONFIRMED UNTO US BY THEM THAT HEARD HIM; GOD ALSO BEARING THEM WITNESS. . . ?
—Bible.

As against Dr. Workman's claim, endorsed by the New Outlook, that the "VIRGIN BIRTH" is **humbug and silly tradition**.

GREAT IS THE MYSTERY OF GODLINESS: GOD WAS MANIFEST IN THE FLESH—Bible (Words of Paul).

GOD SENT FORTH HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW (Ditto).

BEHOLD A VIRGIN SHALL CONCEIVE AND BEAR A SON, AND SHALL CALL HIS NAME IMMANUEL—
Bible.

NOW THE BIRTH OF JESUS CHRIST WAS ON THIS WISE: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. . . . then Joseph . . . took unto him his wife: and knew her not till she had brought forth her firstborn Son: and he called his name JESUS—Bible.

THAT HOLY THING WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD—Bible (Words of the Angel to Mary).

And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. FOR HE THAT IS MIGHTY HATH DONE TO ME GREAT THINGS; AND HOLY IS HIS NAME—Bible.

CONCERNING HIS SON JESUS CHRIST OUR LORD, WHICH WAS MADE OF THE SEED OF DAVID ACCORDING TO THE FLESH, AND DECLARED (DETERMINED) TO BE THE SON OF GOD WITH POWER, ACCORDING TO THE SPIRIT OF HOLINESS, BY THE RESURRECTION FROM THE DEAD—Bible (Words of Paul).

All of which is respectfully submitted to the U. C. C. ,
Unitarian Journal, The New Outlook.

CHAPTER IV.

On Articles V. and VI.

ARTICLE V.—Of the Sin of Man—We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no one can be saved but by His grace.

In its issue of August 15th, 1928, in Vol. IV., No. 33, pages 6 and 23, the *New Outlook* takes its stand with the infidels in ridiculing Article V. It teaches that rationalism is the result of the acceptance of the evolutionary hypothesis:

"Courage should be a cardinal Christian virtue indeed. With that grace within one, a truthful admission has to be made, which is that the prevailing antagonism towards Christianity in certain formidable quarters has a rational basis, and is the outcome of the changed view, scientifically deducted, of the origin of man and his place in the universe.

"Gibbon and the antagonists who preceded him are all long dead, but their successors are with us still, H. G. Wells, Bertrand Russell, and the "Rationalists," as they call themselves, and the Marxians live. . ."

AN INFIDEL'S WRITINGS PRAISED AND HIS
BLASPHEMY QUOTED

"Winwood Reade, a Victorian of considerable intelligence, whose book, "The Martyrdom of Man," is now enjoying a merited resurrection in the form of a cheap edition (for it is a worthy book apart from its misunderstanding of Christianity), may be called the literary progenitor of the above-mentioned group of men. Mr. Wells publicly acknowledges him.

"Reade wrote: 'Ridicule is a destructive instrument and it is my intention to destroy.' (i. e. the Christian religion!)

An Infidel's Caricature of the "Plan of Salvation" of
Articles IV., V., VI., and VII.

"No doubt his announcement must have been revolting to his great contemporary, Mr. Gladstone. It is slightly amusing to us, since the Christian faith still lives to be an anxiety to H. G. Wells. Nevertheless, Reade's book gives us the clue to the Rationalists' objection to Christianity, for he summarized the Faith as he conceived it in a paragraph:

"The good tidings was this: There was one God, the Creator of the World, who had long been angry with men because they were what He had made them. But He sent His only begotten Son into a corner of Syria, and because His Son had been murdered His wrath had been partly appeased; He would not torture to all eternity all the souls that He had made, He would spare at least one in every million that was born."

MODERNISM VERSUS FUNDAMENTALISM

Modernistic View of Man's Nature vs. Bible Account

"... The approach to the meaning of Christianity through the life of Jesus rather than through Hebraic

rites, ceremonies, Messianic hopes and prophecies entirely has, however, divided Christians today into two camps; those to whom Calvary is entirely of Old Testament significance, and those who see in it the symbol of the new view of God, given the world by Jesus, the New Testament view . . . and it differs from the Old Testament view from the very beginning, their premises being dissimilar. The latter assumes that man was created a perfect being, and that he fell from his high estate, bringing 'death into the world and all our woe.' The former deduces from scientific observation, that man was fashioned by God, indeed, but not as a perfect being, rather an imperfect creature, with this within him as earnest of eternal progress and incalculable power of ascent, the Immortal Spirit of his creating Father God. He grew up into awareness of God; wisdom, righteousness and love developing within him; a man with the fire of the Eternal, ever struggling to be better, ever purifying himself, ever craving for light and more light, and peace."

"The two systems of thought constructed on differing premises diverge distinctly: the one developing a "plan of salvation," (outlined crudely and CRUELLY BUT TRULY by Reade) in which the UNJUST wrath of God overhung humanity like a thundercloud until some creature of greater love than He dispelled that wrath by suffering the VENGEFULNESS of God on behalf of mankind. Moses on Sinai is made to be a more merciful being than God."

EPITAPH

Here Lie Articles IV., V., VI., and VII. Slain by the
"Official Voice" of the Church, with the Avowed
Ridicule of an Infidel.

ARTICLE VI.—Of the Grace of God—We believe that God out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. . . .

DID JESUS SPEAK TO SINNERS WITH AUTHORITY,
AS THE ONLY BEGOTTEN SON OF GOD? DR.
WOOLF, AND ONE OF THE EDITORS OF THE NEW
OUTLOOK SAY NO!

A Modernistic "Wolf" Bares His Fangs at the Saviour

In Vol. V., No. 44, page 1097, in the review of a book by Dr. Woolf of the University of London, entitled "The Authority of Jesus and its Foundation: a study in the Four Gospels and the Acts," the New Outlook says:

"Here is a strong thinker and exact student seeking an answer to a great question, and going the right way to get the answer. He wants to know what in actual fact constituted the authority with which Jesus spoke to men and on what men rested their deference to Him. His method is sound and painstaking and yields most interesting results. First the author surveys the original documents: that lost earliest document on which Matthew and Luke rely, and which we call "Q," then Mark, and afterwards the special source for material peculiar to Matthew and the other source peculiar to Luke. To these are added the fourth Gospel. These documents are examined in the light of several questions.

Frequently the writer of the document has a view quite other than that which he shows cherished by the people who heard Jesus, and quite different from that of Jesus Himself. Especially is this true of the fourth Gospel where we frequently find clear memories of a view of Jesus quite opposed to that which the author of that Gospel wishes to prevail. Each writer is asked such questions as these: Did Jesus appeal to people in the capacity of a Son of God, or of a Messianic Son of Man? Did Jesus rest any part of His case on His status as Messiah or on some alleged fulfilment in His life of Scripture passages, or on any miraculous power which went forth from Him. Each of these questions is answered with a definite negative, despite the fact that the authors reviewed would give another answer concerning the base for their own honor of the Lord. . . ."

" . . . Dr. Woolf sets forth with grave sincerity and convincing simplicity what he finds to be the permanent value in such doctrines as the Divine Sonship and the sinlessness of our Lord; as well as the faith that IN SOME SENSE Jesus regarded His life as being an essential factor in God's purpose for the world. Indeed this is said to be the essential matter in Messiahship, AND JESUS CAME TO THINK MESSIANICALLY BECAUSE HE FOUND HIMSELF DRIVEN INTO ACTING LIKE A MESSIAH. A rich fund of exact thought and fine statement is found in these closing chapters; and one bows deeply in gratitude for such a glorious gift as Dr. Woolf here presents to every student of the Lord of all good things."

COMMENT

Dr. Woolf's book must be a wonderful book and Dr. Woolf must be a remarkable man. He examines not only the "original documents," of the four Gospels, but also three mythical documents which no living man has ever seen, of which there are no copies extant and of which we have no records, and he comes to the following conclusions:

Jesus did not appeal to the people as the Son of God.

Jesus did not rest His case on His status as Messiah.

Jesus did not rest His case on the fulfilment in His life of Scriptural passages.

Jesus did not rest His case on any miraculous power which went forth from Him.

Is Dr. Woolf possibly a "Wolf in Sheep's Clothing"?

And the New Outlook "bows deeply in gratitude for such a glorious gift as Dr. Woolf here presents"!

And all the lambs in the U. C. C. flock are supposed to bow to this Woolf!

THE SINCERE MILK OF THE WORD

Against Dr. Woolf's conclusion, endorsed by the New Outlook, that "Jesus did not appeal to the people in the capacity of a Son of God":

THEN THEY THAT WERE IN THE SHIP CAME AND WORSHIPPED HIM, SAYING, OF A TRUTH THOU ART THE SON OF GOD.

The unclean spirit said, I know thee who Thou art, the Holy One of God. Mark i. 24.

Jesus heard that they had cast Him out ; and when He had found him, He said unto him, Dost thou believe on the Son of God ? He answered and said, Who is He, Lord, that I might believe on Him ? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord I believe. And he worshipped Him. John ix. 35-38.

All things are delivered unto Me of My Father ; and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Matt. xi. 27.

No man ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven . . . For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved. . . The Father loveth the Son, and hath given all things into His hand. John iii. 13, 17, 35.

What things soever He doeth, these also doeth the Son likewise. For as the Father raiseth up the dead and quickeneth them ; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son : that all men should honor the Son, even as they honor the Father. John v. 19-23.

O Father, glorify Thou Me . . . with the glory which I had with Thee before the world was. John xvii. 5.

* * *

Against Dr. Woolf's conclusion, endorsed by the New Outlook, that "Jesus did not rest any part of His case on any miraculous power that went forth from Him" :

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He had not only broken the sabbath, but said also that God was His Father, making Himself equal with God. John v. 17, 18.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory ; and His disciples believed on Him. John ii. 11.

Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin ! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Matt. xi. 20-24.

Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me.

Then the Jews took up stones again to stone Him.

Jesus answered them, many works have I shewed you from My Father ; for which of those works do ye stone Me ? The Jews answered Him, saying, For a good work we stone Thee not ; but for blasphemy ; and because that Thou, being a man, makest Thyself God.

CHAPTER V.

ARTICLE VII.—Of the Lord Jesus Christ—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit, and born of the Virgin Mary yet without sin. . .”

We come now to the bed-rock of the Christian faith. Whose son was Jesus—the Son of Joseph, or the Son of God? The Doctrinal Basis says the Eternal Son of God incarnate—i. e., “conceived of the Holy Spirit, born of the Virgin Mary, yet without sin.” What says the Official Voice of the United Church? Attend!

Belief in the Virgin Birth is not Essential to Church Membership!

From the New Outlook Vol. III., No. 6 page 7.

“Now, all this already suggests that both in the light of the New Testament representation and of the Creeds of the Church we are not justified at any rate in denying the name of Christian or the right of membership in the Christian Church to the man who professes faith in the sense of devotion to Jesus Christ, or more specifically to God the Father, God the Son, and God the Holy Spirit, even if he finds himself unable to give mental assent to some of the subordinate clauses inserted in the Creed to meet certain definite heresies in the early Church, such for example as that which asserts in opposition to the Gnostic position that Jesus was “conceived by the Holy Ghost, born of the Virgin Mary.”

“Virgin Birth” of Jesus Not Fundamental

From Vol. III., No. 10, page 6:

“The New Testament never once suggests that the Virgin Birth of Jesus is a fundamental or essential article of the Christian faith.

No Reference by Jesus to His Miraculous Birth

“To begin with, the doctrine apparently formed no part of our Lord’s own teaching. In the recorded sayings of Jesus Himself there is no reference to His miraculous birth, and certainly no suggestion of the requirement of belief in it as a condition of membership in the company of His disciples or followers. Neither does it seem to have formed part of the early Apostolic teaching and preaching. . .”

And No Explicit Reference by Paul

“Even in the writings of Paul in whose teaching such stress was laid on the unique Divine Sonship of Christ we have no explicit reference to His miraculous birth. . .”

“Only two brief passages in the New Testament, the prologue to two of the Gospels, definitely mention or refer to the miraculous birth. These passages are Matt. i. 18-25 and Luke i. 25-35.”

Ah! surely the plain statements of two Gospel writers who agree that the Holy Spirit was the father of our Lord will satisfy this U. C. C. authority and allow him to accept the Creed he is supposed to teach and preach. But NO! Like the Darkey preacher when confronted with difficult texts, he “looks dem square in de face and passes on.”

To continue :

“Joseph Begat Jesus !”

“Even here however, in these accounts in Matthew and Luke it should be noted that the genealogies given are along the line of Joseph, emphasizing Jesus’ Davidic descent ; and indeed there is some evidence for supposing that **THE GENEALOGY WHICH MATTHEW INCORPORATES ORIGINALLY ENDED WITH THE SIMPLE STATEMENT THAT ‘JOSEPH BEGAT JESUS.’** And further, even these two Gospels, in the course of their narrative in general appear to take it for granted that Jesus was the normal son of Joseph and Mary. For example, in Luke’s narrative Mary and Joseph are several times referred to as His parents (“Goneis,” Luke ii., verses 27, 41, 43), while once the mother of Jesus herself is made to say, ‘Thy father and I have sought Thee sorrowing (ii. 48).’” (What else might she have said ?)

Matthew Admittedly Seeks to Support the Story of the Virgin Birth

“Matthew, by way of supporting the story of the Virgin Birth, quotes the prophecy, Isa. vii. 14, ‘Behold a Virgin shall conceive and bear a son and shall call his name Emmanuel.’ . . . The reference in Isaiah, it should be recalled, was a purely contemporary one. In face of the disaster which menaced Judah through the confederate invasion of Syria and Ephraim, Isaiah assures King Ahaz of speedy deliverance, and gives him a sign, which was this : ‘Ere a young woman, probably the prophet’s own betrothed (cf. viii. 6) should bring forth a son, Assyria would intervene and they would realize that God is with us.’”

“ . . . As far as the New Testament is concerned, then there is nothing to warrant the alternative, ‘Either the Virgin Birth or no Incarnation.’”

Comment

Indeed ! and what about the two plain statements of Matthew and Luke about the nativity of Jesus ? and what about Matthew’s quotation of Isa. vii. 14, “by way of supporting the story of the Virgin Birth” ? Surely the New Outlook has here “changed the truth of God into a lie.”

Was Jesus “without sin” as stated by Article VII., or was He a mere man born with a sinful nature subject to the “bonds of Adam” ? Consult the New Outlook Vol. IV., No. 31, p. 5, where you will find the following:

“Jesus’ First Conflict with Himself” !

“Jesus saw that this matter of evil was first of all subjective, then objective. worldliness is a state of the mind and the will. Evil is not concerned with principles first, but with the self. Thus it was that the first CONFLICT OF JESUS was not with Pharisee nor with Roman, but with HIMSELF IN THE WILDERNESS OF TEMPTATION. The magnetism of the earth had by supreme act of will, to be placed out of the range of attraction in Him. He had to vanquish THAT ELEMENT IN HIMSELF WHICH WAS THE NATURAL RIVAL OF GOD THE FATHER, so making ineffective the power of the inward aggressor. HE FREED HIMSELF FROM THE BONDS OF ADAM, and gave Himself up entirely to His Heavenly Father.”

Comment

Jesus said, "Which of you convinceth Me of sin?" Jno. viii. 46. What the Pharisees of Christ's own day were unable to do, is quite easy for our U. C. C. leaders. But then the Pharisees did not have that earliest lost document . . . which we call "Q"!

The Atonement

" . . . For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the Cross, satisfied Divine Justice, and made propitiation for the sins of THE WHOLE WORLD. . ." — Article VII.

It is true that to these modern infidels whose learning seems to have made them mad, nothing appears to be sacred, but surely, you say, they have kept their vile hands off the above truth, upon which millions of sinners have rested their hope of Heaven!

"It was Very Foolish of Jesus to let Himself be Killed"!

Turn to Vol. VI., No. 16, page 366:

" 'It was very foolish of Jesus to let Himself be killed.' The words were spoken by a Confucian scholar, a man of discriminating insight, who was better acquainted with the New Testament writings than many so-called Christians. 'Heaven protects the sage and the saint,' he continued; 'Why should such an injustice be permitted?' On another occasion, but with the same thought in mind, he said to me, 'Why do you Christians persist in saying that God forgives sin because Jesus died? Surely if God forgives sin it is because He wants to forgive, and that is all there is to it.' . . .

Jesus had No Conviction that His Death was Predestined!

"So 'He steadfastly set His face to go to Jerusalem' as a fluttering bird is drawn to its death by the fatal fascination of a serpent's eye. 'The Son of Man MUST be killed': this was His only explanation to the astonished and incredulous disciples. Whence this strange necessity? Was it the frantic appeal of their panic-stricken hearts? Certainly it was not from without: for the way of escape was easy and without dishonor. That strange compulsion could only be from within. AND IT COULD NOT HAVE BEEN FROM ANY CONVICTION THAT HE WAS FATED TO ACT OUT A PRE-DESTINED ROLE. . .

No Saving Virtue in the Mere Act of Jesus' Dying!

"If there had been any saving virtue in the mere act of dying, then as Athanasius truly said, He might as well have died as soon as He was born. It was just because He lived a sacrificial life, that He died a sacrificial death; and the only reason for fixing upon His death was the instinctive insight that here, and here alone, can we read the meaning of His life.

EARLIEST CHRISTIANS NEVER IMAGINED THAT JESUS' DEATH WAS NECESSARY TO FORGIVENESS OF HUMAN SIN!

"It was by the same unerring instinct that those earliest Christians connected His death with their rapturous experience of the forgiveness of sin. NOT THAT THEY COULD EVER HAVE IMAGINED THAT THERE WAS NO FORGIVENESS APART FROM THE DEATH OF CHRIST."

TO THE MODERNIST JESUS' SACRIFICE WAS SYMBOLIC NOT VICARIOUS. OUR OWN SACRIFICE IS NECESSARY AND IS EFFICACIOUS FOR US!

To those who may be puzzled by the glib use of the word "sacrificial" in speaking of the life and death of Jesus it should be pointed out that a vicarious sacrifice is not meant. In No. 9 of the Ryerson Essays issued with full authority of the then Methodist Church, occurs the following comment on the "sacrifice of Jesus" by the then principal of Columbian College, New Westminster, B. C., who is brother of the president of the British Columbia Conference of the United Church of Canada. He writes:

"The sacrifice of Jesus may be considered as symbolic of the offering of our lives for our sins. It did not purchase forgiveness; it did not make it possible so far as God is concerned. It ceases to promote spiritual religion if considered as a legalistic sacrifice to satisfy divine law. We ought to give up our lives in sacrifice, even unto death if necessary, in order to expiate our sins or show our revulsion therefrom." On page 28 he calls the crucifixion "An event that never should have occurred."

Forgiveness of Sin Spoken of Before Christ's Day!

But to Continue with New Outlook Article:

"Had not the Psalmist proclaimed centuries before, the blessedness of him who transgression is forgiven? And was not this the prophetic witness of those pre-Christian ages: 'Who is a God like unto Thee, that pardoneth iniquity. . . BECAUSE HE DELIGHTETH IN MERCY?' Nothing could have been farther from their thoughts than the MONSTROUS CARICATURE OF AN IMPORTUNATE SAVIOUR PLEADING WITH AN ANGRY GOD. No! 'God was in Christ reconciling the world unto Himself' . . . that is the touchstone of Paul's theology, and Paul himself should be the best interpreter of his own daring metaphors. TO SAY, as G. B. Shaw says, THAT CHRISTIANS 'ACTUALLY MAKE THEIR RELIGION CENTRE ON THE INFAMY OF LOADING THE GUILT AND PUNISHMENT OF ALL THEIR SINS ON AN INNOCENT VICTIM' IS SHEER PERVERSITY, BASED ON INEXCUSABLE IGNORANCE."

Therefore Philip the evangelist must have preached an "infamous" doctrine to the eunuch.

COMMENT

And these are the ecclesiastics who are supposed to teach and preach the "atonement" of Article VII. Can they plead excusable ignorance of the following scripture? "Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes we are healed . . . and He bare the sin of many, and made intercession for the transgressors."

Surely these modern Sadducees are a veritable "generation of vipers!"

" . . . He rose from the dead . . . " (Article VII).

Do our United Church ecclesiastics teach this cardinal truth of Christianity? In Vol. V., No. 34, page 851, it is referred to as "withered dogma"!

"We are too preoccupied with withered dogma, and we contend too much about things that do not matter in the development of the spiritual life. Our real function is not to stand by the dogma that Jesus Christ did rise again: Christianity does not depend upon the mere resuscitation of a corpse. That would be materialism."

Details of Luke's Record MADE TO ORDER to Agree with His Assumption of Resuscitation of Jesus' body!

U. C. C. Writer Lies About St. Paul

In Vol. VI., No. 16, page 368 :

"The Easter story commemorates a resurrection. Whatever actually happened that day, it has been interpreted in different ways according to the viewpoint of the writer. Paul is content to insist that Jesus appeared to him with such definiteness as to leave no doubt about the experience. Luke, on the other hand, ASSUMING THAT RESURRECTION DEMANDS THE RESUSCITATION OF THE ACTUAL BODY WHICH WAS LAID ASIDE, tells us that Jesus appeared to men in a body which could eat fish and honey."

Comment

The writer of the above article has given lectures in Winnipeg in which he taught that Christ's body was not raised. He claimed that the whole extent of the disciples' experience was that they saw a light, and that they had a great impulse to "Go and tell."

But WAS Paul "content to insist that Jesus appeared"? And DID NOT Paul "assume that resurrection demanded the resuscitation of the actual body" which Jesus laid aside? Let St. Paul's own words brand this man a liar:

Acts xiii. — Paul preaching at Antioch —

29. And when they had fulfilled all that was written of Him, they took Him down from the tree and laid Him in a sepulchre.
30. But God raised Him from the dead :
31. And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people.
32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,
33. God hath fulfilled the same unto us their children, in that He hath raised up Jesus again ; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee.
34. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David.
35. Wherefore He saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.
36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :
37. But He whom God raised again, saw no corruption.

Rev. xxi. 8 —

"... and all liars shall have their part in the lake which burneth with fire and brimstone.

More of "the Sincere Milk of the Word"

As against George Bernard Shaw's contention endorsed by the New Outlook writer that the doctrine of the vicarious sacrifice of Christ is "INFAMOUS":

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. Isaiah liii. 4-6.

But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead: Who was delivered for our offences, and was raised again for our justification. Romans iv. 24, 25.

Christ died for the ungodly . . . while we were yet sinners Christ died for us. We were reconciled to God by the death of His Son. Rom. v. 6, 8, 10.

For what the law could not do, in that it was weak through the flesh, and for sin (by a sacrifice for sin), condemned sin in the flesh. Rom. viii. 3.

The bread that I will give is My flesh, which I will give for the life of the world. (John vi. 51.)

As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received from My Father. John ii. 15, 17, 18.

Christ also hath once suffered for sins, the just for the unjust, . . . being put to death in the flesh. 1 Pet. iii. 18.



CHAPTER VI.

ARTICLE IX.—Of Regeneration

"We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the gracious and mysterious operation of His power, using as the ordinary means the truths of His word and the ordinances of divine appointment in ways agreeable to the nature of man." (Article IX., U. C. C. Doctrinal Basis.)

DOES THE UNITED CHURCH OF CANADA WITH OVER 600,000 MEMBERS, INSIST UPON A "REGENERATE" MEMBERSHIP, IN CONFORMITY WITH THE ABOVE ARTICLE ?

Let the New Outlook answer. Let us turn to Vol. IV., No. 41, page 7.

"There are communions which make it a matter of pride that they insist upon a 'regenerate' membership; by that they mean those who can affirm possession of a consciousness of having been, 'born again.' By 'being born again' they imply a conscious experience of conversion as a definite incident that can be located and dated. This is based upon an analogy with physical birth. They defend this requirement by saying that if a person has been 'born again' he cannot but know it. . ."

THE U. C. C. IS NOT "A FOLD WITH ONE DOOR," BUT "A HOLY (?) CITY WITH TWELVE GATES"; ITS GATES ALL WIDE OPEN; ANY ONE WITH A CONTRIBUTION CAN GET IN.

"Of course a genuine Christian experience involves the discovery of God, the setting up of personal relations with God. But different persons may come to that discovery through various channels. The Holy City, as John pictured it, had twelve gates, and any one of them gave access to the Divine Presence. It is beyond dispute that men have made the discovery of God in many ways. Some have returned from a far country of positive sin to find the forgiving welcome of God. Some, like Paul, find God in a spiritual re-inforcement delivering from an intolerable ethical demand of conscience by making the soul adequate to that through Christ. Some have sought God by an intellectual exploration of the universe, and have found Him in that way as they thought His thoughts, after Him. Undeniably some souls of dominating artistic temperament find God through beauty. Now how should any Church make any test for membership that would be applicable to all these? What matters is not the particular gate of entrance, but the fact that each has come to realize God, and to know Him as a friend. So the United Church has room and a welcome for all types of religious experience. It claims them all; it offers its fellowship to all; it seeks the contribution of all. It would help each and all to a profounder knowledge of God and a more fruitful service of God; BUT IT DECLINES TO ESTABLISH ANY SPIRITUAL TEMPLATE WHEREWITH TO TEST SOULS, REJECTING THOSE THAT DO NOT CONFORM TO ITS CURVE AND SIZE."

Comment

Jesus said "I am the way, the truth and the life, no man cometh unto the Father but by Me" and again, "I am the door of the sheep . . . I am the door: by Me if any man enter in he shall be saved and shall go in and out and find pasture" and again, "Except a man be born again he cannot see the kingdom of God." "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations. . ." And when the Christian Church was first instituted we read in the Book of the Acts that "The Lord added to the Church daily, such as were being saved": there was a "Spiritual template in the Apostolic Church and the condition required was belief or faith in Christ as the "Lamb of God."

But the leaders of the U. C. C. say that anyone who has discovered and appreciates the handiwork of God: the pantheistic astronomer who discovers Him in the immensity of the stellar universe, the pantheistic poet who discovers Him in the beauty and fragrance of the flowers; the pantheistic artist who sees a modification of God's substance in the charms of the face and figure of his beautiful model; i. e., anyone with a keen intellect or an aesthetic temperament and a bump of reverence is welcome in the United Church, no matter what his religious experience, or belief, as has been shown; or, as will be shown in a future chapter, his moral standards.

"It claims them all; it offers its fellowship to all; it seeks the contribution of all."

The U. C. C. says,—Hello everyone! Our many gates are all wide open. We claim you; we seek your contribution: come along inside; shake hands with God!

This question will arise in the minds of many: Why have the U. C. C. leaders thus repudiated the teaching of Articles IX. and X.? Why do they refuse to adhere to the SPIRITUAL TEMPLATE WHEREWITH TO TEST SOULS," which is required by the statutory faith of our Church? Why is the faith of the earnest seeker after salvation in the United Church so constantly assailed by the writers in the New Outlook, the Official Voice of the Church, and by leading ministers and college presidents? Must we expose the lambs of the "Flock" to such teachings as these:

That there is no personal God; that Adam was an Ape; that there is no final truth in the Bible; that stories about Elijah are "folk-lore"; that "Joseph begat Jesus"; that Jesus' teachings are not suited for our day, and will "cause our steps to falter" if we adhere to them alone; that there is no saving virtue in Jesus' death; that Jesus' body was not raised; and that belief in Christ's atoning death is not necessary to salvation?

The Reason for this Appalling Infidelity

The reason is that the modernistic view of religion is based upon the evolutionary hypothesis of the origin of man as against the Biblical or Fundamentalist view.

The Fundamentalist belief is the one stated in the Bible and in our own creed, that God created man in His own image a perfect being meet for fellowship with

Him, and at first enjoying that fellowship. We believe that man fell from his high estate through disobedience, that we all have a sinful nature, i.e. our God-given instincts are sin-perverted and all our actions are tainted by the lust of the eye, the lust of the flesh and the pride of life, which lusts are a bar to the experience of fellowship with God.

We believe, therefore, as taught by the Bible and by our creed, that we need to be "born again" as stated by Jesus, "of water and the spirit" i.e. cleansed and sanctified, before we can be saved or in a state of grace, and in conscious communion with God. It may be called the "Fallen Man" Theory.

The modernistic view, however, is based upon the acceptance of the Evolutionary hypothesis that man has developed from the lower animals, that there has been no perversion of man's instincts, and that he has been and still is, "purifying himself and seeking light and more light and peace." This may be called the "Ascended Beast" Theory and according to it, man is doing very nicely, thank you, and is on his way and is probably very near to the "Ultimate" in the evolution of the human race; the super-man.

The then Pastor of Maryland Church, Winnipeg, in a sermon delivered on Feb. 5th, 1928, sneered at the doctrine of the Fall of Man contained in Art. V., by calling it the "Fallen God" Theory. He said: "The Basis of Union takes its stand on the 'Fallen God' Theory of Genesis" and "I think there is a great deal of evidence for the 'Ascended Beast' Theory, and we have the Bible for the other side."

We thus have the issue clearly defined and the United Church of Canada is not a United Church at all, but is divided into two camps: the Fundamentalists, who hold the Fallen Man Theory as taught by our Creed, and who accepts the Biblical "Plan of Salvation" and trust in the merit of the shed blood of the Redeemer; and the Modernists who believe in the Ascended Beast Theory, and who as this book shows are rank unbelievers in what the Bible teaches of the way of salvation.

Jesus said that He would build His Church upon belief in Him as the Son of the living God, but the U. C. C. leaders do not like the word "belief," or "creed," as they prefer to call it. Neither do they like the word "teaching," or "dogma" as they prefer to call it, and to talk "Creed" or "Dogma" to them is like shaking a red cloth in the face of a bull.

The Modernists and Fundamentalists are like the Jews and the Samaritans of old, they "have no dealings" with each other if they can help it. So that the United Church of Canada, like some other churches is hopelessly divided in thought. Some do not like the terms Fundamentalist and Modernist and will say they are neither, which is utter nonsense, since any one who has read or has heard the Gospel message is either a believer or an unbeliever. The only ones who are neither are those who cannot or will not think, for Fundamentalism and Modernism are two systems of thought; and every one who is at all capable of thought belongs to one school or the other.

This chapter closes with another poisonous extract from the New Outlook, of Nov. 5th, 1930, p. 1074, followed by some quotations from Scripture by way of antidote.

NEW OUTLOOK DESCRIBES FUNDAMENTALISM

"The essence of Fundamentalism as a school of doctrine is that certain precise formulations of doctrine, what the scholars would call dogmas, are necessary to salvation; to the favor of God, and for the health and progress of the Church. The principle is stated with refreshing frankness in the Athanasian Creed thus: 'who-soever will be saved before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.' It is, of course, credible that Athanasius knew what was meant by the formidable verbiage of his 'Catholic Faith, which except a man believe faithfully, he cannot be saved' but it is doubtful whether anybody else did or ever has since."

This from the New Outlook! When the Doctrinal Basis of Union states that "We acknowledge the teaching of the great Creeds of the Ancient Church"—and the Creed of Athanasius is one of them! This Creed, however, is especially repugnant to the New Outlook and the U. C. C. leaders, for it defines the Unity of the Godhead and the mystery of the Holy Trinity and asserts the deity of our Lord Jesus Christ, that He is perfect God and perfect man. Both these doctrines are hateful to infidels.

BUT, "TO THE LAW AND TO THE TESTIMONY"

This is the work of God that ye believe on Him whom He hath sent. Jno. vi. 29.

For if ye believe not that I am He, ye shall die in your sins. Jno. viii. 24.

The eunuch said . . . What doth hinder Me to be baptized? And Philip said, "If thou believest with all thy heart, thou mayest." Acts viii. 37.

That they may receive forgiveness of sins . . . by faith that is in Me. Acts xxvi. 18.

"FUNDAMENTALISM" IS TOO GOOD A NAME!

"DOGMATISM" IS BETTER.

If there were such a word as "Pigmatism," it would doubtless be better still!

Fundamentalism is a false label. The proper description for the school of thought, and therefore the correct name for it, is Dogmatism: and the right term for the persons concerned is Dogmatists. Obviously God repudiates the principle of Fundamentalism for He is willing to dwell in the hearts of those whose ideas of religion are all wrong. He saves and blesses the unorthodox and superstitious. He answers the prayers of humble and contrite hearts without catechizing them in regard to their specific beliefs. God's conduct in this regard has always been most embarrassing to all manner of dogmatists. But what I want to stress just now is this: not only is the Romanist system with its tendency to superstition, and the Protestant system to undignified vagary, no bar to the experience of God in sincere souls; neither is the modern mind, temper, and outlook:

We see by the above that the New Outlook is seeking to perpetuate the old and oft-repeated fallacy that "It does not matter what you believe, if you are only sincere."

The utter foolishness of such a statement must be apparent to any rational mind, for if all standards of

belief are unnecessary, then each individual should be free to formulate his own belief, and so long as he is a sincere soul, his eternal future happiness is assured. There would then be no need of any churches, of ministers, or missionaries.

But let us to "the law and testimony" on this subject and have the pronouncement of God on the matter.

And He said unto them, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 15, 16.

But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Hebrew xi. 6.

He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life but the wrath of God abideth on him. St. Jno. iii. 18, 36.

Through His name whosoever believeth in Him shall receive remission of sins. Acts x. 43.

By Him all who believe are justified from all things. Acts xiii. 39.

We believe that through the grace of our Lord Jesus Christ we shall be saved. Acts xv. 11.

If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised Him from the dead thou shalt be saved. Romans x. 9.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

For many deceivers are entered into the world, who confess not that Jesus Christ cometh in the flesh. Jno. ii. 7.

THUS WE SEE THAT ACCORDING TO THE SCRIPTURE OUR SALVATION DEPENDS UPON BELIEF AND WE SEE ALSO THAT THE LAST THREE QUOTATIONS PROVIDE AN EFFECTUAL BAR TO "THE MODERN MIND, TEMPER, AND OUTLOOK" (especially the *New Outlook*).

ARE FUNDAMENTALISTS DOGMATIC?

Yes, we are forced to admit that Fundamentalists are most dogmatic; but they can afford to be, because the Bible is the most dogmatic book in the world, and Fundamentalists adhere to the Bible. The Scripture passages just above given are quite dogmatic and the last three effectually bar the Modernist from salvation.

BUT WHAT ABOUT THE MODERNISTS?

But the writer's experience with Modernists has shown him that they are quite as dogmatic as Fundamentalists, and the sad part of it is that they have no authority to fall back upon if their ipse dixit is called in question. Instances could be given here, and are given, indeed, in other parts of this book, where professedly saintly Modernists have taken refuge in a fit of temper and have resorted to abuse, when their own assumed authority has been questioned. About three years ago,

the pastor of a small city church in Winnipeg lost his head completely when his statement that "Every conception is an IMMACULATE CONCEPTION" was openly doubted by a hearer, and the Rev. gentleman loudly proclaimed that HE WAS JUST AS GREAT AUTHORITY AS ST. PAUL.

THERE IS A VAST DIFFERENCE BETWEEN BEING DOGMATIC ABOUT DIVINE TRUTH, AND BEING EQUALLY DOGMATIC ABOUT A MODERNISTIC LIE.

As a very fair specimen of Modernistic Dogmatism, the reader is invited to peruse the following —

MODERNISTIC MYTHS

Being extracts from an Article in support of "Modernism" by Dr. John MacKay, in the Western Home Monthly of June, 1925.

"JEWISH THINKERS" GAVE US THE OLD TESTAMENT!

"Modernism is a much abused word. . . The Jewish thinkers who gave us the Old Testament had certain thought-forms by which they expressed their relation to God, to man, and to nature."

JESUS AND PAUL WERE "MODERNISTS"!

"When Jesus came He went straight to the heart of things. . . He was the Modernist of His age, Paul His greatest follower. . ."

THE BIBLE IS UNSCIENTIFIC!

"... The scientific conceptions from which we are rapidly departing were for the most part derived from the Bible and the doctrinal statements of the first Christian centuries. . ."

OUR FATHERS WERE MISTAKEN ABOUT THE MODE OR MANNER OF GOD'S EXISTENCE!

"... The God we know is not a different God in character from the God our fathers loved and served, but the mode of His existence is different from what they thought. . ."

OUR POOR BENIGHTED FATHERS HAD NOTHING MORE RECENT THAN THE NEW TESTAMENT!

"... Fundamentalism teaches that these impressions and the thought-forms in which they were expressed, are a full and final revelation when taken together with the New Testament. . ."

THE BIBLE IS A GREAT LITERATURE, BUT DOES NOT REVEAL THE FULLEST REVELATION OF GOD!

"... Modernism believes that the Bible is a great literature and must be studied like any other literature. . . It believes also that the God revealed in the Bible still lives and reveals Himself IN EVER GREATER FULLNESS TO EACH NEW GENERATION which is sensitive to Him."

DEAR DR. MACKAY! LISTEN TO THE WORDS OF A VERY DOGMATIC FUNDAMENTALIST WHO LIVED OVER 1900 YEARS AGO:

I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. Galatians i. 6-8.

ALL OF WHICH IS DOGMATICALLY BUT RESPECTFULLY SUBMITTED.

CHAPTER VII.

Articles X. and XI. — On Faith and Repentance, Justification and Sonship.

"THE OLD-FASHIONED TROUBLESOME WAY OF REPENTANCE."

These articles assert that saving faith includes repentance from sin, and brings conscious assurance. But to the New Outlook this way of salvation is much too burdensome. It refers to it as the "**Old-fashioned and troublesome way of repentance,**" "**Sin**" is only "**muddle-headedness**" and "**Conversion**" is "**an old-fashioned, revivalistic, catastrophic kind of thing.**"

The following is some advice to a seeker after salvation in a hypothetical U. C. C. enquiry room. The man had been brought up in a Methodist or Presbyterian home, and he says :

"I have been taught that we have been born with sinful natures, that we have broken God's law, and that no one can be saved but by His grace. Furthermore, I realize that I have broken the commandments. The Bible says that sin is the transgression of the law, and I feel that I am a sinner. I feel that I am wicked and the Bible says that 'God is angry with the wicked every day.' I have been taught that I must confess and forsake my sins and trust in Christ and rest upon Him for salvation : otherwise, how can we say that Jesus is the Saviour of the world ?"

The statement of the New Outlook in Vol. II., No. 7, page 5, that "**We are not able to use the Bible in our Christian work as it was used in the enquiry rooms of the Moody revival,**" suggests the following Modernistic reply to the above seeker after salvation ; the actual quotations being taken from "**A Lenten Meditation on Getting Rid of Sin,**" on page 233 of No. 9, of Vol. V. and other articles in the N. O. quoted in this book.

THE NEW OUTLOOK GIVES SPIRITUAL ADVICE TO A HYPOTHETICAL SEEKER AFTER SALVATION :

Now, my friend, I see you are referring to "**the old-fashioned and troublesome way of repentance.**"

SIR OLIVER LODGE QUOTED

"So reputable an authority as Sir Oliver Lodge has assured us that 'the higher man of today is not worrying about his sins.' . . .

"**SIN, THEN, IS THE FUTILE CONCERN OF UNDEVELOPED INTELLECTS,** a sort of mental growing-pains that characterize the process of emancipation by self-knowledge and self-control."

You speak of having broken God's law, my friend, and again of having broken the commandments, and I suppose you are referring to the Old Testament laws and the ten commandments commonly attributed to Moses.

Tut, tut ! I see that you are hopelessly old-fashioned. Nobody pays any attention in these days to that antiquated and arbitrary Jewish code of morals.

**THAT SIN IS SOME TECHNICAL OFFENCE AGAINST
AN ARBITRARY MORAL CODE IS AN INADEQUATE
AND MISLEADING IDEA.**

"That the modern man is not worrying about sin in the sense of some technical offence against an arbitrary moral code is not only quite true, but it is highly gratifying as well. For it was from just such an inadequate and misleading idea of sin that Jesus came to deliver us. But to be delivered from the misuse of a word is not to be delivered from the reality for which it stands. And while 'the higher man of today' may openly boast of his emancipation from 'sin,' he is secretly and painfully conscious of a haunting sense of the futility of life."

Now, this is the same feeling you have, my friend, perhaps in an exaggerated form.

"It is the most unpleasant reality that we know anything about, and the most persistent, and the sooner we can get rid of it the better."

**TO BE SAVED FROM SIN IS TO BE DELIVERED
FROM MUDDLE-HEADEDNESS**

"Somehow or other we have got things into a mess: we have missed the mark of life. But that is precisely the New Testament word for 'sin'—'to miss the mark.' And to be saved from sin is to be delivered from the muddle-headedness that lies at the root of our failure to solve the riddle of life. We need a new outlook on life—a change of mental attitude.

"The significant thing about life is not its origin but its destiny. Biology will be nothing more than a half-science until it has the courage to face its own theological implications. We may and do bear the mark of the beast; but far more truly do we bear the image of our Maker. To make our animal instincts the driving-forces to spiritual ends: **TO HARNESS THE VITAL URGE OF PASSIONATE DESIRES FROM THE SUICIDE OF SELF-INDULGENCE TO THE JOY OF CREATIVE SERVICE—SERVICE TO MAN, AND THROUGH MAN TO GOD—THIS IS THE ONLY WAY OUT OF OUR DILEMMA.**"

I am sure you would find this way more pleasant than following St. Paul's advice to "crucify the flesh with its affections and lusts.

Now, my friend, please do not interrupt me. I know you want to quote Article XI. of our creed, "That God on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a 'conscious assurance' of forgiveness," and you wish to quote 1 John i. 9—"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." My friend, you must get away from those antiquated "**thought-forms.**" Let me express that

more intelligently and more in keeping with "the results of recent psycho-analysis":

FORGIVENESS A NATURAL PSYCHOLOGICAL PROCESS

"To put that into our modern jargon, the friction of a divided self has been resolved into the harmony of a unifying purpose, and peace of mind is the natural result. That word to 'forgive' or 'remit,' as it is rendered elsewhere, might well be translated 'cast away.' God is more anxious to get rid of our sin than we are; for it troubles Him far more than it could ever trouble us. And forgiveness is just the automatic reaction that follows when we get to the point of seeing sin as God sees it, as an abomination to be cast away forever. For the heart of sin is misunderstanding of God and to understand God is to be reconciled."

SHAKE HANDS WITH GOD!

You really must get out of your thoughts "THE MONSTROUS CARICATURE OF AN IMPORTUNATE SAVIOUR PLEADING WITH AN ANGRY GOD." God is really a kindly soul (if He is a "so .l.") whom you will be pleased to meet. Therefore I can assure you, my friend, that all you really need to do is to join the U. C. C. and get acquainted with God. I now extend to you our formal invitation: OUR MANY GATES ARE ALL WIDE OPEN; WE CLAIM YOU, WE WELCOME YOU; WE SEEK YOUR CONTRIBUTION; COME ALONG INSIDE; SHAKE HANDS WITH GOD.

SIN IS JUST AN OLD "BOGEY"

Still you hesitate! Your old-fashioned scruples are not all met! My dear friend, I see that I must make this very simple and plain for you. "The more sensitive a man is to beauty or harmony, the more distressed he is at ugliness or discord . . ."

A SENSE OF SIN IS REALLY DIVINE

"For what is this sense of sin but the divine discontent of high-born souls that cannot be satisfied with anything less than their birthright as sons of God."

OUR GREAT HOPE LIES IN OUR SUB-LIMINAL SELF

"But the hopeful and happy side of all this lies in the more significant possibilities of good that lie in the subliminal self, which is, the psychologists assure us, by far the largest and most important part of our lives. All we need, as William James pointed out, is some SUFFICIENT STIMULUS TO OVERCOME OUR HABITUAL INHIBITIONS, some HAIR-TRIGGER TO EXPLODE THE MORAL ENERGIES, and we are all capable of undreamed-of moral achievements. The excitement of the war released heroic impulses in the most phleg-

matic and unheroic men; the white heat of a noble purpose will burn up all the slag in the basest of men. It is just this power to arouse the noblest instincts in the basest of men that makes Jesus the Saviour of the world."

I hope that I have made this all quite plain to you, my friend. Remember (and here the Rev. gentleman lays his hand patronizingly on the young man's shoulder):

"SIN IS THE FUTILE CONCERN OF UNDEVELOPED INTELLECTS, A SORT OF MENTAL GROWING PAINS THAT CHARACTERIZES THE PROCESS OF EMANCIPATION BY SELF-KNOWLEDGE AND SELF-CONTROL."

THE ENQUIRER IS NOT SATISFIED

"But I am not satisfied with your explanation. According to your theory I am not under condemnation at all. God would not be angry with me for my '**mental growing pains**,' and He would not have to give His only begotten Son to die for me, just to save me from '**muddle-headedness**.' The '**Divine discontent of high-born souls**' would be rather commendable, but on the contrary the Bible says:

"All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all."

THE NEW OUTLOOK LOSES PATIENCE

Young man, please stop quoting the Bible to me. Don't you know that the "thought-forms" in that book are too antiquated for this modern age? **EVEN THE TEACHINGS OF JESUS WILL NOT FIT OUR TIMES:**

"If we have no guidance in this modern world except the incidents and the parabolic teaching of two thousand years ago, then we face our own seething era, wearing suits of mail which cause our steps to falter and offer little protection from the assaults of the enemy." (New Outlook, Vol. VI., No. 23, p. 539.) And when you take me back another 500 years, into Old Testament times and to "**prophesyings**" so well described by our Rev. T. Albert Moore as "**those original, unofficial, and unauthorized words of men**" (The Christian Hope, Chapter V., p. 3), it is really too bad! Don't you know that Isaiah's prophecies are not acceptable to the enlightened mind of today? Cultured people of today are not attracted by a slaughter-house type of religion. To the enlightened, cultured, and educated mind of today, Isaiah's conception is little short of infamous. "**To say, as G. B. Shaw says, that Christians 'actually make their religion centre on the infamy of loading the guilt and punishment of all their sins on an innocent victim' is sheer perversity based on inexcusable ignorance.**"

So go home, young man, and give what I have said your very best thought, and do not give me cause to say that you are either ignorant or perverse.

(Exit Anxious Enquirer.)

COMMENT

George Bernard Shaw is certainly a wise man and a keen critic ; he is a prolific scribe and a great disputer OF THIS WORLD ; but a normal Christian would hardly join with the New Outlook in placing him above Isaiah as an authority in religious thought. St. Paul exclaimed, as recorded in 1 Cor. i. 20.—“Where is the wise? Where is the scribe? Where is the disputer of this world?” But if St. Paul were alive today, he would find his question answered—IN THE COLUMNS OF THE NEW OUTLOOK, THE OFFICIAL VOICE OF THE UNITED CHURCH OF CANADA.

**THE NEW OUTLOOK AGAIN POKES FUN AT THE
“OLD-FASHIONED TROUBLESOME WAY OF
REPENTANCE”**

Outlined in Articles X. and XI.

In Vol. VI., No. 34, Page 803, as late as Aug. 30, 1930, we find the following :

**“JOURNALISM OFTEN SHOWS ITSELF DEPLORABLY
SHORT OF A SENSE OF HUMOR.”**

“For instance, in a recent issue of the *Woman's Home Companion*, Mr. Frederick W. Collins solemnly canvasses the question, ‘Shall we bury the dead churches?’

“He has been examining the statistics of church membership, and they cause him to shudder. He finds them actually abominable, and ecclesiastically alarming. Sixty thousand, probably eighty thousand, possibly a hundred thousand Protestant Churches are, he discovers, sterile, moribund, deceased, defunct, and dead. They are dead because they do not show a sufficient percentage of membership gains by conversion every year. . . Again, there are a good many churches which would, upon Mr. Collins' test, be pronounced decidedly lively, which are in spiritual fact and reality, as dead as the celebrated King Tut! They are completely destitute of the Christian spirit of charity; they are entirely out of touch with present-day knowledge, and they have no contact with this work-a-day world. But they report conversions.

“We begin to be a little suspicious, indeed, when we note that Mr. Collins is careful to indicate, even to emphasize, his requirement that additions to the membership of live churches shall be by CONVERSION, MEANING WE GATHER, THE OLD-FASHIONED, REVIVALISTIC AND CATASTROPHIC KIND OF THING.”

COMMENT

The U. C. C. reader will doubtless by this time have begun to be more than a little SUSPICIOUS of the writer quoted above and of the New Outlook which broadcasts such effusions. He will also wonder how the New Outlook “got that way.”

We must bear in mind, however, that these writers have as they say **"taken their place with the scientists and scholars,"** and have become thorough-going evolutionists. As the writer in the above "Lenten Meditation" says, **"Biology will be nothing more than a half-science UNTIL IT HAS THE COURAGE TO FACE ITS OWN THEOLOGICAL IMPLICATIONS."** The implications are that the assertions of Scripture and man's own conviction induced by self-knowledge that man is a sinner and needs a Saviour and that without the ministrations of the Holy Spirit, his moral tendencies are downward and not upward, are untrue. These **"THEOLOGICAL IMPLICATIONS"** stated affirmatively are, that man has by nature a divine fire within him, which is impelling him ever upward and that he does not need to be bothered with any sense of sin.

This view was very clearly stated by Rev. Hugh Dobson from a United Church pulpit on Sunday morning, July 27th, 1930, in the following words: "Life does not tend to vulgarity and to cruelty. Life tends to throw off vulgarity and cruelty."

That the above is false is attested by human experience and also by that great pronouncement which contains the sum of human experience, the Word of God.

That **life does tend to vulgarity and to cruelty** when unaided and uninfluenced by the high philosophic attainments of the human mind is evidenced by the following account by an author of repute who claims that the book from which it is taken is founded upon fact.

"Unlike most of the big chiefs, Nau-hau was young, and unlike most of the Melanesians, he was handsome, even beautiful . . . born and trained to nakedness, Nau-hau trod the deck boldly and unashamed. His sole gear of clothing was a length of trunk strap buckled about his waist. Between this and his bare skin was the naked blade of a ten-inch ripping-knife. His sole decoration was a white china soup-plate, perforated and strung on cocoanut sennit, suspended from about his neck so that it rested flat on his chest and half-concealed the generous swell of muscles. It was the greatest of treasures. No man of Malaita he had ever heard of possessed an unbroken soup-plate.

"Nor was he any more ridiculous because of the soup-plate than he was ludicrous because of his nakedness. He was royal. His father had been a king before him, and he had proved himself greater than his father. Life and death he bore in his hands and head. Often he had exercised it, chirping to his subjects in the tongue of Langa-Langa: 'Slay here,' and slay there'; 'Thou shalt die,' and thou shalt live.' Because his father, a year abdicated, had chosen foolishly to interfere with his son's government, he had called two of the boys and had them twist a cord of cocoanut around his father's neck so that thereafter he never breathed again. Because his favorite wite, mother of his eldest-born, had dared out of silliness of affection to violate one of

his kingly tambos, he had had her killed and had himself selishly and religiously eaten the last of her, even to the marrow of her cracked joints, sharing no morsel with his boonest of comrades.

"Royal he was by nature, by training, by deed. He carried himself with consciousness of royalty. He looked royal—as a magnificent stallion may look royal, as a lion on a painted tawny desert may look royal. . ."

That the above description of a cannibal chieftain is not overdrawn is well attested by our missionary annals and may be taken as a fair sample of what life really does tend to when unrestrained by philosophy and revealed religion. Is there anyone in his right mind who will claim that life thus unrestrained does not tend to vulgarity and cruelty?

For proof that life tends to vulgarity and cruelty even when influenced by the higher condition of culture and philosophy of which humanity unaided is capable (I refer to the culture of the Greeks and Romans and the philosophy of Plato with which we are regaled so constantly from our Modernistic pulpits), for the tendency of life under the best human conditions, unaided by revealed religion, let us turn to God's Word, the veracity of which ought not to be questioned in a church of God, as found in the 1st Chapter of Romans and constituting there a catalogue of the sins of the Gentiles.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head; so that they are without excuse; because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things. Wherefore God also gave them over to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. Who changed the truths of God into a lie, and worshipped and served the creature more than the Creator who is blessed for ever. Amen.

". . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

COMMENT

This is a true picture of that benighted world to which Christ came, that world in which life had had an unrestricted field to work out its **tendency** and in which the whole creation was travailing together in pain waiting for the manifestation of the Son of God. Yes, and this is a true picture of the condition toward which we are hastening today in the United Church, led on by those who have become puffed up with worldly knowledge, and professing themselves to be wise, have become fools—blind leaders of the blind.



CHAPTER VIII.

ARTICLES XV. and XIX. — The U. C. C. is Professedly a "Fundamentalist" Church

Article XV. states that it is the "will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children and other baptized children . . . and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular church throughout the world which professes this faith in Jesus Christ and obedience to Him as divine Lord and Saviour."

Article X. defines this faith as saving faith and states that it is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

Article XI. calls for Justification and Sonship, including a **conscious assurance**, and

Article IX. states the "necessity of regeneration."

THE U. C. C. IS BY PROFESSION OF FAITH A FUNDAMENTALIST CHURCH. WHAT IS THE ATTITUDE OF ITS LEADERS TO "FUNDAMENTALISM"?

Dear Reader! Even if you have not read the previous chapters of this book you will recognize from these brief quotations that the United Church of Canada is by profession a "Fundamentalist Church." Probably sixty per cent. are in agreement with our statement of faith, perhaps thirty per cent. do not know what it is all about, and the remainder, including about ten per cent. follow the leaders. I may be too sanguine in this estimate, but let that pass. We shall at this juncture look for a definite statement of the attitude of the U. C. C. leaders toward "Fundamentalism" and "Fundamentalists." We find it in Vol. IV., No. 41, of the New Outlook, page 7, under the title, "United Church Fundamentalism."

"For the title, a capital F is required, but in the text let us use a small letter. The United Church is not Fundamentalist; it is fundamentalist; and there is a profound difference. . . ."

ACCORDING TO THE NEW OUTLOOK THE U. C. C. IS NOT "FUNDAMENTALIST."**Fundamentalists are Anathematizers!**

"Of course the United Church has "fundamentalists" within its membership, and even in its ministry, and is glad to have them. But it is not generally "Fundamentalist" as that word is popularly abused; in the nature of things it could not be. For we stand for the realized possibility of unity with diversity; but the idea back of "Fundamentalism" is that one section of Christians have the right and duty of anathematizing other sections which differ in theological interpretation. . . ."

SOME COMMUNIONS INSIST UPON A "REGENERATE" MEMBERSHIP. (THE U. C. C. IS ONE OF THEM ACCORDING TO THE XX. ARTICLES.)

"There are communions which make it a matter of pride that they insist upon a "regenerate" membership;

by that they mean those who can affirm possession of a consciousness of having been "born again." By "being born again" they imply a conscious experience of conversion as a definite incident that can be located and dated. This is based upon an analogy with physical birth. They defend this requirement by saying that if a person has been "born again" he cannot but know it. . . "

**WHILE THERE IS HOPE OF UNDERSTANDING WITH
THE GREEK AND ROMAN CHURCHES, IT IS
PRACTICALLY IMPOSSIBLE TO ESTABLISH
COMMUNION BETWEEN U. C. C. LEADERS
AND FUNDAMENTALISTS.**

"The 'Fundamentalism' of the United Church goes far deeper than either of the partial tests" (i.e. theological interpretation or experience). "It gives a standing invitation for fellowship and co-operation to all Christian types. If any find themselves unable to respond, that is because our "fundamentalism" discourages certain theological exclusions which they wish to exercise. It is practically impossible for community to be established between the United Church and those who insist that particular theological constructions are the 'keys' which open and shut the Church of Christ to would-be members, or those who believe that it is not the business of the Church to labor in co-operating with God for the establishment of His Kingdom on Earth. The Roman, Greek, Lutheran and Anglican Churches, each in its way and measures makes an issue of historical and organizational continuity, and the Baptist Churches demand a special form of ritual, but it would seem likely that there is more possibility of understanding with any of them, than with Fundamentalist communions."

Since, as has been shown, the U. C. C. is by profession of faith "Fundamentalist" the above is a pretty conclusive and affirmative answer to the question:
"IS THE UNITED CHURCH OF CANADA APOSTATE?"

Article XIX. states :

"We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal." In its preamble the Doctrinal Basis states "We acknowledge the teaching of the great creeds of the Ancient Church." Therefore taking the above in conjunction with the Apostles' Creed we find the United Church committed to belief in "the resurrection of the body" of all the dead, both just and unjust.

According to St. Paul this was a fundamental doctrine and he says, "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins."

RESURRECTION OF JESUS' BODY SCOUTED

Now we will look for the pronouncement of the New Outlook on this all-important question. We shall only go back as far as last Easter (1930). In Vol. VI., No. 16, page 368 :

**PAUL DID NOT INSIST ON BODILY RESURRECTION
ACCORDING TO THE WRITER IN THE NEW
OUTLOOK**

"The Easter story commemorates a Resurrection. Whatever actually happened that day, it has been interpreted in different ways according to the viewpoint of the writer. Paul is content to insist that Jesus appeared to him with such definiteness as to leave no doubt about the experience. He does not mention the story of the empty tomb, and he tells his readers that the body which they will bury is not the body which will be given by God in the fulness of life. . ."

**MANY GOOD CHRISTIANS TODAY ARE UNABLE TO
THINK OF THE RESURRECTION OF THE BODY!
(ARE THEY "GOOD CHRISTIANS"? ACCORDING
TO ST. PAUL, THEY ARE YET IN THEIR SINS!)**

"Many good Christians today are unable to think of the resurrection of the body, but the people who made the New Testament would include them with Paul as worthy followers of Jesus Christ. Others on the other hand feel that they have no sure foundation unless they too can look into the empty grave; and the people who made the New Testament would find no cause for breaking fellowship with Luke or with them. . ."

**"SURVIVAL OF DEATH" IN ANY FORM IS
"RESURRECTION" WITH THIS WRITER.
YET HE SAYS "NO ONE HAS BEEN
ABLE TO FIND ANY TRACE" OF
OF A SOUL IN MAN.**

"But we need not stress the difference too much. It is as certain to Paul as to Luke that Jesus survived death in such a form as allowed Him still to realize Himself, express Himself, and communicate Himself to His friends. This is the essential feature of resurrection. . ." Great difficulty has been created by the assumption that there is some entity in each of us which we call the "soul" and which abides the same; aloof from all change throughout our career. No one has been able to find any trace of such a soul. . ."

**IS THERE ANY "DOCTRINE" OR "EXPERIENCE"
OR "MORAL STANDARD" WHICH THE U. C. C. ARE
NOT READY TO "TRADE IN" FOR WORLDLY
PROFIT?**

The astonished reader may here exclaim: "What is the New Outlook's or its contributor's belief? What is his idea? Gentle reader, actually he has neither. If subjected to the crucible test of the opposition of a scientist, or an agnostic, or a libertine, absolutely no residuum would remain. I venture to say and I doubt not that the reader will say after having read this book, that there is not a Christian doctrine, or experience or standard of moral rectitude that the U. C. C. religious leaders do not stand ready to relinquish without regret, so that they may, at all hazard, retain their leadership and enlarge the organization.

We need a Jeremiah in this day to ask of the U. C. C. this pertinent question: "Why gaddest thou about so much to change thy way?"

CHRIST THE COMING JUDGE

"... Who shall come to judge the living and the dead..." Article XIX.

This agrees with St. Paul's statement in 2 Cor. v. 10. — "For we must all appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord we persuade men."

And again in 2 Thess. i. 7-8. — And to you that are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

And again in 2 Thess. ii. 8. — "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming."

But in the New Outlook, Vol. IV., No. 49, page 7, we find the following in an article entitled "The Returning Lord."

IF CHRIST EVER RETURNS TO EARTH HE WILL COME AS A SLAVE, A PEASANT OR A WORKMAN!

"... He came to visit us 'in great humility'; and it is not in His nature ever to come in any other way. Should He return in person, we should see not a king but a slave; and unless God has changed His own nature, we need not be surprised to discover that the 'glory' in which the Son of Man comes (if in person He comes) consists of a peasant's smock or a suit of workman's overalls."

The Idea of Christ's Return in Glory to Judge the Earth is of Pagan Origin

Probably the most influential man in the U. C. C., its de facto Pope in fact, is the permanent Secretary of the General Council.

In a tract he has published in five chapters under the general title "The Christian Hope," he tells us in Chap. 3 that the idea of the return of Christ described in the above scriptures is of pagan origin. He writes:

"Israel's subjection to other races brought her students in contact with new and strange doctrines and philosophies. The down-trodden soul of an oppressed people found a teaching in tune with its spirit in the pessimistic speculations and cosmology of the Persian religion. In that faith no hope for this world was entertained. Destruction only awaited it. The good alone should rise to live a glorious life in the new world. This the Persians called 'The Age to Come.' A supernatural figure known as Shaoshyant would take part in this cosmic change and especially in the judgment which would decide whether men should or should not pass on into the life of the Age to Come. This Persian cosmology had become part of the mood and creed of the Pharisaic circle as early as the days of the author of Daniel (180 B. C.)

(Note that the Book of Daniel was not written until 180 B. C. according to this U. C. C. authority.)

THE SHAOSHYANT OF PERSIAN COSMOLOGY, THE PROTOTYPE OF THE CHRIST OF 2 COR. V. 10, ETC.

"The term 'Christ' when Paul is writing of the world-affairs and hence is giving speculative views, is comparable to the Shaoshyant, the Agent of Heaven as set forth in the Persian speculation. (See 1 Thess. iv. 16; 2 Thess. i. 7-8; ii. 8; 2 Cor. v. 10)."

In the opinion of the reader what is the answer to the question:

"IS THE U. C. C. APOSTATE?"

Perhaps the most widely known United Church Leader of Canada today is the Rev. John McKay, D. D., Principal of Manitoba United Church College of Winnipeg, man. It has already been shown in Chapter I. that Dr. McKay is a pantheist. The following quotations will show that he shares the Rev. T. Albert Moore's opinion as to the fallibility of St. Paul's utterances in the references given above. Quoting from a book from Dr. McKay, just off the press a year ago, and which is entitled, "PAUL, Another Chapter in the Life of Lives": The Scripture quotation is given first: 1 Thess. iv. 16.—"For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Even St. Paul's Utterances must be Tested

Dr. McKay's opinion as to St. Paul's authority is shown by a quotation on page 123 of his book in a comment upon 1 Cor. xiv."

"In verse 36 Paul turns and chides the Corinthians for presuming to decide such questions without reference to the usage of the Church Universal. He tells them that the test of a man's fitness to be reckoned a spiritual leader is his recognition of the authority of Paul, as representing the Church. BUT WE HAVE COME TO REALIZE THAT EVEN PAUL'S UTTERANCES MUST BE TESTED. . ."

Now in reference to 1 Thess. iv. 16, Dr. McKay has this to say on page 93:

"THE SPELL OF JEWISH APOCALYPTIC EXPECTATIONS"

"It took the earliest Christians a long time to escape from the spell of Jewish Apocalyptic expectations of a cataclysmic advent of the Messiah to judge the earth."

2 Thess. i. 7-8 reads thus: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

BUT ACCORDING TO DR. MCKAY, ST. PAUL HAD NOT YET ESCAPED FROM "THE SPELL OF JEWISH APOCALYPTIC EXPECTATIONS."

He states on page 94:

"Paul still firmly believes in the imminent end of all things and the coming of the Lord to judgment and

though this very idea preached at Thessalonica has created an intolerable situation in that church, he begins his letter by again announcing the return and calling upon the church to be prepared."

2 Thess. ii. 8—"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Quoting from Dr. McKay's book on Paul, page 94, on 2 Thess. ii. 1-10—"Many members of the Church gave up work and became fanatical agitators for a complete cessation of all the ordinary activities of life. Paul met this confused situation by another, wholly Jewish, idea, which has no part in the thought or teaching of Jesus, viz., the Antichrist. He taught that, when the Roman Empire broke down, a world-figure, who incorporated in himself evil as fully as the Christ embodies good, would arise to lead his forces against the Church. Until he come, the Christ would not return. THIS SILENCES THE AGITATORS AT THESSALONICA, BUT LEFT A LEGACY TO THE CHURCH FROM WHICH IT HAS NOT YET FULLY RECOVERED. PAUL HIMSELF MADE NO FURTHER USE OF THE IDEA, BUT CONFINES HIS TEACHING TO THE MORE CHRISTIAN VERITIES."

The Author Instructs U. C. C. College Principal

It may seem presumptuous to attempt to instruct the President of a U. C. C. College, but Dr. McKay really should be informed that St. Paul DID "make further use of the idea"; for eleven years later we find him writing to Timothy as follows: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

And also to Titus in the following passage:

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; LOOKING FOR THAT BLESSED HOPE, AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

2 Cor. v. 11—"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Dr. McKay makes no reference in his book to this passage. DOUBTLESS IT IS A HAUNTING SCRIPTURE WHICH THE DEAR MAN IS TRYING TO FORGET.

CHAPTER IX.

ARTICLE XIV.—Of the Law of God.

"We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets, and unfolded in the life and teachings of Jesus Christ, stands forever in truth and equity, and is not made void by faith, but on the contrary is established there by. . ." —Article XIV. Doctrinal Basis.

After seeing how the U.C.C. leaders and the New Outlook have become apostate from the statutory doctrines of the faith of the Church, one is not surprised to note that they are retreating from her stand on the moral law, as stated in Article X.

A GERMAN AUTHOR WRITES OF SEX-HISTORY

In Vol. VI., No. 15, page 357, we find a review of a book by a German author, entitled "The Evolution of Modern Marriage." The author is praised as a careful and thorough-going student and a shrewd observer of men and things.

A BOOK OF "CHARM AND FASCINATION"

"With characteristic German thoroughness he has traced even as far as may be from prehistoric days, the development of the love relations between men and women in all their varied and strangely interesting manifestations, submitting for every position and point of view he puts forward, the completest kind of documentary evidence possible. The outline of discussion is simple, yet the whole matter is presented in such an interesting way that the book has real charm and fascination. . . He says:

'With growing civilization the primitive purely animal sex instincts will be overlaid with an ever richer imaginative life, and the sexual life will consequently be endowed with ever-increasing spirituality.'

If this is a true forecast that in the near future "spiritual wives" will be a popular and legalized institution of our social life, then it was Brigham Young's misfortune that he lived a century too soon. Such a condition may not be imminent however, for he says:

"'But even under favorable circumstances the new civilization cannot be attained by leaps and bounds, but only gradually, step by step. For every generation adds only a relatively small portion to the enormous cultural inheritance that man has amassed in unnumbered thousands of years; an epoch-making increase in culture can hence only be attained by the labor of many generations.'"

ONE WOULD LIKE TO WARN THE NEW OUTLOOK, BEFORE IT ENDORSES THIS GERMAN MORMON, THAT CONDITIONS WERE IDEAL FOR A TIME AT LEAST, IN THE GARDEN OF EDEN, AND THAT COMMANDMENTS VII. AND X. HAVE NEVER YET BEEN IMPROVED UPON.

Experiment Better than Unquestioned Obedience

In Vol. VI., No. 23, pages 539 and 552, a frequent contributor to the New Outlook begins an article on "Veracity and Venture" thus:

"My thesis may be condensed into a sentence which I shall then proceed to explicate. The sentence is this:

'In religion veracity is to be distinguished from infallibility, than which it is greater; and its outcome should be not unquestioning obedience but reverent

venturousness.' i.e., Truthfulness in religion should lead to experiment rather than unquestioned obedience.

"This principle I hold to be of primary importance, and in this hour to be supremely accentuated." (N.B. So thought Eve !)

RELIGION IS THE ONLY SUBJECT WHICH HAS ASSUMED THE NECESSITY OF SUPERNATURAL ORIGIN AND REVELATION

"Religion is the only subject which has been taught to men upon the implied supposition that it involved truths which it would have been impossible for them to have apprehended unless they had been revealed from above ; that, in fact, they have been so revealed in forms which were infallibly authenticated so that thereafter the attitude of undoubted obedience was both desirable and entirely necessary. . ."

THE PRESENT STATUS OF WOMAN, AND BIRTH- CONTROL WERE NOT PROBLEMS OF MOSES' DAY

"We believe in the veracity of the moral law. But can we believe that our only guidance is in the authoritative inhibitions ? Must we not venture again and look candidly to see whether the centuries since Sinai have not something to teach us ? The altered status of woman, to speak of nothing else, makes re-examination necessary. The problem of birth-control introduces elements which could never have troubled the consciousness of Moses. . ."

THE MORAL LAW SHOULD BE AMENDED. GOD DID NOT GIVE THE TEN COMMANDMENTS TO MOSES AS STATED IN THE 20th CHAPTER OF EXODUS AND THE 12th OF HEBREWS !

"We shall have to teach the veracity of the moral law without too much help from the sanctions of the past, and we shall have to venture in this field if it is not to fall into the hands of the enemy. . . Let us remember that the claim for an original infallible revelation is historically false."

THE BIBLE NOT A DIVINE REVELATION, BUT AN ACCOUNT OF HUMAN VENTURE, AND JESUS HIMSELF WAS THE RACE'S GREATEST VENTURER !

"Revelation never did begin that way. The great souls were always venturers. . ."

"The Bible is a traveller's journal, a sailor's log. The Christ Himself was a wayfarer, who often paused and prayed when the way grew dark. The voice within was not always equally authoritative. . . He was the race's greatest venturer ;. . ."

"No revelation ever was given or ever could be given in terms which concluded the whole matter. Infallibility has no place in human life. . ."

NOT ONE FINAL TRUTH IN THE BIBLE — NOT ONE !

"Looking back upon the Bible, having been inspired by it for half a century, I see no final truth — no not one. Only at one point do I even dream of finality. It is when the light falls upon the face of Jesus Christ. . ."

JESUS WAS NOT INFALLIBLE. GOD DID NOT PERFECTLY REVEAL HIMSELF IN JESUS CHRIST AS STATED IN ARTICLE II.!

"But infallibility? A complete Epiphany? A final word never to be recast? No! a thousand times, No! The world cannot be forever cast into the mould of the earthly life of Jesus."

THE TEACHINGS OF JESUS DO NOT FIT THESE TIMES!

"If we have no guidance in this modern world except the incidents and parabolic teachings of Jesus, which exactly fitted the conditions of two thousand years ago, then we face our own seething era wearing suits of mail which cause our steps to falter and offer little protection from the assaults of the enemy. . ."

JESUS' VIEWS ON MARRIAGE AND OF GOD ARE OUT OF DATE!

"To claim finality for the interpretation of Jesus is the arch-heresy. Has He not some new word to speak concerning marriage in our time? Concerning international relations in our time? CONCERNING GOD IN OUR TIME? . . ."

COMMENT

Dear God! That we should ever see such rank apostasy, such awful blasphemy in our Church paper! O Thou, who didst smite Ananias and Sapphira for lying, why dost Thou not strike with instant death such liars, such hypocrites, such apostates, such spiritual prostitutes, who hesitate not to "change the truth of God into a lie" and who apparently glory in their shame?

A TOLL-GATE OR AN OPEN ROAD?

Although it causes one a revulsion of feeling almost resulting in physical nausea, to copy even for the purpose of exposure, the apostacies of these infidels, I must continue the task to which I am committed, and will review here another article by another U. C. C. authority on the Law of God or the Moral Law, from Vol. VI., No. 27, of the Official Voice of the Church.

ORTHODOX CHRISTIAN BELIEF AND EXPERIENCE OF CONSCIOUS ASSURANCE HAVE BOTH BEEN "THROWN OVERBOARD" FROM THE U.C.C. GOSPEL SHIP, AND NOW FOLLOWS THE "MORAL LAW."

In this article, on page 634 and 635, we find the question asked:

"Is the United Church of Canada maintaining a toll-gate or an open highway?"

We have seen in the previous chapters how the U.C.C. religious leaders and the New Outlook have denied the essential doctrines of the Church, how they have abandoned the "Experience" test demanded by the Doctrinal Basis of Union, and we now have another proof that they are surrendering even the moral standard agreed upon as summarized in the Ten Commandments. In this article the claim is made that:

"STANDARDS ARE CHANGING"

"Only ten or fifteen years ago the appearance on the streets of a young woman in abbreviated and unsubstantial dress would have drawn public notice and invited lewd remarks. We would have called such dress immoral. Today no one thinks of it as moral or immoral.

"A good deal of attention is still given to the moral pros and cons of tobacco. But it may not always be so. . ."

SUNDAY OBSERVANCE FAST DISAPPEARING. WE DON'T KNOW GOD'S WILL ABOUT SUNDAY (VOX POPULI, VOX DEI), AND THE CHURCH OUGHT TO LEAD IN THE CHANGE.

"Sunday observance is another case in point. Change here is very evident, and there will doubtless be yet more changes. . . As a matter of fact, we don't know at all what is the will of God about Sunday, except as cumulative human experience finds out what observance of it is for human good. How Sunday may best minister to the all-around good of modern humans is an open question. Might not the Church, instead of merely adjusting itself to the changes as they come, lead out on a new road in this direction also?"

That is, might not the church, instead of continuing to maintain a losing rear-guard action against the forces which are desecrating the Sabbath, desert to the enemy, assume the leadership and do something spectacular by way of changing it altogether? But to continue:

FAMILY LIFE AND THE HOME ARE PROBABLY DISAPPEARING

"There is furthermore, the question of the home and the family, which are said to be in a bad way. Is it not possible, however, that the family, like so much else, is entering upon a new phase, and that the civilization of the future is to be built upon a social order in which the relations between men and women will not be wholly as they have been? . . ."

LET THE CHURCH LEAD, IT MATTERS NOT WHITHER!

"Surely the Church would do well, instead of stressing so much the recovery of past values, to cultivate the new values in the social order that is to be. . ."

WATCH THE CHURCH WHEN SHE "STOOPS TO PANDER"

"Instead of resting so largely on legal controls and prohibitions, cannot the Church frankly face the facts and adopt a policy that shall aim at ennobling the whole passion-and-emotion life of its people? . . ."

Conditions Were Similar in Jeremiah's Day, but He Preached Righteousness and Stood by the Law.

The new civilization of Jeremiah's day was built upon a social order in which the relations of men to women were not as they had been when the legal controls and prohibitions had been stressed. Jeremiah boldly exposed their shame saying: "They were as fed horses in the morning: everyone, neighed after his neighbor's wife." Had Jeremiah been like these complaisant U.C.C. leaders he would have sought to ennoble their passion-and-emotion life by teaching them to neigh more musically and harmoniously. But to continue with the amazing article:

THE U.C.C. SHOULD ADVOCATE EUGENIC MARRIAGES, SET UP "MARRIAGE BUREAUS" AND HAVE THE MINISTERS "GO IN FOR MEDICAL . . . CLINICS." "MINISTERS WOULD THEN HAVE MORE TO SAY AND DO ABOUT COUPLES THEY UNITE."

"To make the point quite definite: There has been organized across the line, under Jewish auspices, a society or bureau for the express purpose of inviting, encouraging, and promoting marriage among right-minded and right-bodied people. Something of the sort in the United Church of Canada would make the Church a much more effective influence upon the family life of the future. Ministers would have more to say and do about the couples they unite. Among other details they quite possibly would have to go in for medical, psychiatric and spiritual clinics. And in that day we we shall have a new beatitude: 'Blessed are the match-makers.'"

IMAGINE! U.C.C. MINISTERS HOLDING MAY CLINICS FOR JUNE BRIDES!

Yes! and in that day there will be no dearth of candidates for the United Church Ministry - "All of them desirable young men."

The Next Paragraph in the Article is Headed:

"PUT MORE EMPHASIS ON SELF-CONTROL"

But hold! Has not this been tried before? Did not Eli's sons try some such experiment? And did they not, by failing to "Put emphasis on self-control" as advocated in the next paragraph of the New Outlook article, bring down a storm of censure upon their guilty heads, and finally the summary judgment of Almighty God? But to proceed with the revealing article:

CONDITIONS HAVE CHANGED. THE "WAY THAT LEADETH UNTO LIFE" MAY HAVE BEEN NARROW IN JESUS' DAY, BUT IT NEED NOT BE NARROW NOW.

"It is no argument against more constructiveness in church policy to say that things haven't been done that way. Precedent neither necessarily decides nor binds. The fact that Jesus said that the road to life was in His day so narrow and barred by so tight a gate that few found it is no more reason why it must always be so than does the fact that there was wine at weddings in Cana and whiskey at Irish 'wakes' justify alcoholic carousals at social functions today. . ."

HE IS "ALL FOR THAT NEW ROAD," BROAD AND EASY AND PLEASANT, WITH LOTS OF BY-PATHS.

"No, I'm not really trying to make the world over, nor even the United Church of Canada. But I'm all for that new road—a road so good, so broad, so easy to find, with so many by-paths leading into it and so few barriers lying across it, with such joy and beauty along the way, and with such pleasant reminders everywhere that it is God's road, that travelling upon it into whatever lies ahead will be an adventure as zestful as it is appealing."

Comment

"There is a way that seemeth right unto a man but the end thereof are the ways of death." Bible.

A SUMMARY OF THE NEW OUTLOOK'S ATTITUDE TOWARDS THE TEN COMMANDMENTS

This is a convenient place to summarize, in part at least, the attitude of our United Church Leaders towards the Moral Law.

In regard to the claim for its Divine origin we have the statement in the New Outlook, Vol. VI., No. 23, page 539, Col. 3, "Let us remember that the claim for an original infallible revelation is historically false."

A consensus of opinion would probably give precedence in relative importance to Commandments I., II., IV., VII. and X.

In regard to Commandments IV., VII. and X., we have seen in the fore part of this chapter that the New Outlook is not prepared to stress them.

In regard to Commandment I. — Thou shalt have none other gods but Me :

In April, 1928, Rev. Charles Clayton Morrison, editor of the Chicago "Christian Century," visited Canada and hobnobbed for a time with the hierarchy of the U. C. C. In the New Outlook of May 16, the editor says of him: "We thank Dr. Morrison for coming among us. We thank him for the stir and stimulus which fellowship with him has brought to us, and which the reading of his exceedingly able articles has still further increased." (In passing it might be remarked that in thus endorsing Rev. Morrison the New Outlook, the Official Voice of the U. C. C. actually broke Commandment IX., for he stated in his "ARTICLES" that the Presbyterian Church in Canada is "carrying the banner of Anti-Christ.")

But the really important testimony we want from this spokesman for the U. C. C. leaders is that "Modernism" and Fundamentalism" are "Two religions." He says: "The God of the Fundamentalist is one God; the God of the Modernist is another. . ."

The Principal of Manitoba U. C. C. College says that the mode of the existence of God is different from what our fathers thought; and the New Outlook of July 1, 1925, on page 6, derides the idea of a "personal God" as a Unitarian Myth.

The U. C. C. leaders have discarded the evidence of the Bible for the existence of the God of the Bible, and they have set up in His place A HYPOTHETICAL GOD WHOSE EXISTENCE CANNOT BE PROVED. On Sunday evening, Nov. 16th, 1930, one of these Modernistic infidels (U. C. C.) proclaimed from his pulpit in a large church in Winnipeg, Man., that "HE THANKED GOD THAT HE COULD NOT PROVE THAT THERE IS A GOD."

In regard to Commandment II., which forbids the worship of idols, see N. O. Oct. 10, 1928, page 8 :

"And it is because this worship of, or through, the bull, tended to injustice and sensuality that the prophet Hosea set himself against it . . . but if man should be able to find an image, a representation of the Deity that would not hinder him in realizing God in his noblest attributes, would there be anything wrong in the employment of such an image? SURELY NOT. . ."

ARE THE U. C. C. LEADERS KEEPING FAITH WITH THOSE WHO BEQUEATHED TO US OUR "HIGHLY PRIZED HERITAGE" OF RELIGIOUS TRUTH? SURELY NOT.

CHAPTER X.

RECAPITULATION OF TEACHINGS OF "THE NEW OUTLOOK."

The following are the teachings of the United Church of Canada on twelve of their Articles of Faith as elucidated in the "New Outlook" the official voice of the Church. The paper is quoted at length in the previous chapters of this book. This chapter is an epitome.

The U. C. C. is the largest Protestant Church in Canada. She has over 1,500,000 members and adherents. Her Church property has a net value of over \$80,000,000. Her annual revenue is nearly \$17,000,000. She turns out annually nearly 10,000 trained Community Leaders. She is a mighty Organization, holding vast wealth in trust for the propagation of Truth handed down by the original owners of said wealth. IS THE U. C. C. BEING TRUE TO HER TRUST? LET THE WORDS QUOTED IN THIS BOOK, "OUT OF HER OWN MOUTH," ANSWER.

ON ARTICLES I. and IV.

Art. I.—of God.

Art. I. teaches that God is a Spiritual Being—three persons—a personal God. But,

THE "NEW OUTLOOK" TEACHES THAT GOD IS NOT A PERSONAL GOD:

"... The idea of God being a 'person' was never taught by any Christian age until the founders of Unitarianism spoke that way . . . the doctrine of a personal God which they picked up from Unitarians and believe to be the faith of the ages." (From The New Outlook, Vol. I No. 4 p. 6.)

CONCERNING INCONTROVERTIBLE PROOF THAT THERE IS A GOD, THE NEW OUTLOOK IS FRANKLY "AGNOSTIC," i. e., DOES NOT KNOW THERE IS A GOD:

"... It is something not susceptible of proof, Yet this is exactly what your child expects of you. His questions resolve themselves into the single query, 'How do you know there is a God?' . . . I do not know . . ." (N. O., Vol. V., No. 32.)

But the Bible says: God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance to all men in that He hath raised Him from the dead.—Acts xvii. 31.

Art. IV.—of Creation of Man.

Art. IV. teaches that God created man "In His own image, meet for fellowship with Him."

But the New Outlook teaches that man was not created a perfect being but was evolved from simplest forms of life, that he once had a long tail, and before that, he had gills like a fish.

THE NEW OUTLOOK UPHOLDS THE EVOLUTIONARY HYPOTHESIS OF THE ORIGIN OF MAN :

"The Christian leaders who have brought a new view to the world, having stood side by side with the scientists and scholars, saw with them the struggle of creation from chaos to form, from inanimate to animate life, from vegetable to animal, from instinct to reason, from the dawn of consciousness to the beginning of civilization, when a man saw himself as a unit of social order." (New Outlook Vol. IV., No. 33, p. 6, col. 3.)

THE U. C. C. COLLEGES TEACH THAT ADAM WAS AN "APE-MAN" "WITH EMPTY HANDS AND AN ALMOST EMPTY HEAD" :

"When the ape-man emerged from utter animality, He emerged with empty hands and an almost empty head. Since then he has been filling his hands and his head: his hands with tools and his head with ideas." (From a sermon by the President of Regina U. C. C. College, in a Winnipeg United Church, on April 7th, 1929, and reported in the Winnipeg "Tribune" the next day.)

ON ARTICLE II.

Art. II. — of Revelation.

Art. II. teaches that the Bible consists of "Holy Writings"; that both the Testaments are "inspired of God"; that they contain the "only infallible rule of life and faith"; that they are 'a faithful record of God's gracious revelations, and the sure witness to Christ."

But the NEW OUTLOOK TEACHES THAT WE HAVE LOST THE "OLD UNDOUBTED CONFIDENCE IN THE BIBLE" :

"The old school was a great religious school There was a wonderful glow in their religious fervor; it was rooted in the undoubted confidence they had in the Book they handled. . . . We have lost that We are not able to use the Bible in our Christian work as it was used in the enquiry rooms of the Moody revival." (N. O. Vol. II., No. 7, p. 5.)

IN VOL. II., NOS. 14 and 19, THE BOOK OF JONAH IS TREATED AS AN HISTORICAL MYTH AND IS COMPARED TO BUNYAN'S PILGRIM'S PROGRESS; AND THE WRITER CONCLUDES WITH THESE WORDS :

" at the same time the present writer would not worry about or disturb any one who finds it possible to gain spiritual life from the story of a great fish swallowing a renegade Hebrew"

ON THE VIEW OF VERBAL INSPIRATION, OR THE ORIGINAL LITERAL INERRANCY OF THE SCRIPTURES, WE LEARN THAT THIS IS NOT A CHRISTIAN VIEW :

"The view of inspiration here enunciated, however, is the pre-Christian and sub-Christian, the ethnic and Jewish view of inspiration, not the properly Biblical and Christian view. (New Outlook Vol. III, No. 7, p. 9.)

AND THE STORIES ABOUT ELIJAH WERE JUST "FOLK LORE"!

On the story of Elijah calling down fire from Heaven to consume the King's soldiers who were sent to arrest him and bring him to execution:

"One wishes the story wasn't there, so that no one ever could quote it. Doubtless it was part of the folk lore that gathered around Elijah's name."

ARTICLE II. — On the "Incarnation."

Art. II. teaches that God "has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person."

BUT IN THE NEW OUTLOOK VOL. IV., NO. 48, THE DOCTRINES OF THE VIRGIN BIRTH AND THE IMMACULATE CONCEPTION ARE REFERRED TO AS "HUMBUG AND SILLY TRADITION." ACCORDING TO THIS WRITER, INCARNATION IS NOT INCARNATION AS TAUGHT BY THE DOCTRINAL BASIS, BUT IS SIMPLY A BAPTISM AND INFILLING OF THE SPIRIT OF GOD:

"The essence of the doctrine is the consciousness of God dwelling in the heart He incarnates Himself partially in all good men The added something that made Him (Jesus) different from us was His fulness of the Spirit."

THE GOSPEL OF ST. JOHN, WHICH INSISTS ON THE DEITY OF JESUS AND THE AUTHORITY WITH WHICH HE SPOKE AS THE SON OF GOD, IS THE BUG-BEAR OF THE INFIDELS. IN THE BOOK REVIEW OF VOL. VI., NO. 20, THE NEW OUTLOOK AGREES WITH A WRITER WHO CLAIMS THAT THE DISCOURSES OF JESUS IN THE EARLY PART OF THE FOURTH GOSPEL ARE ACTUALLY FORGERIES OR "FREE DISCOURSES":

"The author of this new book . . . is quite clear that the book (the Gospel of St. John) has been greatly changed. . . . There have been abbreviations and omissions. The discourses given in the early part are actually free discourses by the author . . ." (i. e., John.)

AND THE NEW OUTLOOK WILL NOT ALLOW THAT EVEN JESUS WAS INFALLIBLE:

"Looking back upon the Bible I see no final truth — no not one."

"But infallibility, a completed Epiphany, a final word never to be recast? No; a thousand times no; (Vol. VI., No. 33, pages 539 and 552.)

ON ARTICLES V. and VI.

Arts. V. and VI. — of the sin of man and the grace of God — teach that "all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace."

BUT THE NEW OUTLOOK RIDICULES THE "PLAN OF SALVATION" OUTLINED IN IV., V., VI., and VII., quotes the INFIDEL READER AND UP-

HOLDS THE EVOLUTIONARY MODERNISTIC VIEW AS AGAINST THE FUDAMENTALISM OF OUR DOCTRINAL BASIS. SPEAKING OF THE MODERNISTIC VIEW IT SAYS :

"The former deduces from scientific observation that man was fashioned by God, indeed, but not as a perfect being, rather an imperfect creature, with this within him as earnest of eternal progress and incalculable power of ascent, the immortal spirit of His creating Father God. He grew up into awareness of God; wisdom, righteousness and love developing within him; a man with the fire of the Eternal, ever struggling to be better, ever purifying himself, ever craving for light, and more light, and peace."

ACCORDING TO THIS MODERNISTIC THEORY EVERY MAN HAS WITHIN HIM "THE FIRE OF THE ETERNAL" AND IS EVER PURIFYING HIMSELF"; SO THAT ALL THE POTTER MADE BY THE BIBLE AND BY OUR CREED ABOUT MAN'S BEING A SINNER AND NEEDING A SAVIOUR IS ENTIRELY UNNECESSARY, AS THE POET SAYS :

"This man to Heaven by his own strength would
soar,
And would not be obliged to God for more."

THE ARTICLE THEN GOES ON TO CARICATURE THE BIBLICAL "PLAN OF SALVATION," ACCUSING GOD OF BEING UNJUST, WRATHFUL, VENGEFUL, AND LACKING IN MERCY.

"The two systems of thought, constructed on differing premises diverge distinctly; the one developing a "plan of salvation" (outlined crudely and cruelly but truly by Reade) in which the unjust wrath of God overhung humanity like a thunder-cloud until some creature of greater love than He dispelled that wrath by suffering the vengefulness of God on behalf of mankind. Moses on Sinai is made to be a more merciful being than God." (Vol. IV., No. 33, pages 6 and 23.)

WAS JESUS CHRIST THE ETERNAL SON OF GOD, THE "WORD" MADE FLESH, "GIVEN," AS STATED BY ART. VI., "TO BE THE SAVIOUR OF SINNERS"? AND DID HE CLAIM DEITY AND POWER AND AUTHORITY TO FORGIVE SIN?

IN VOL. V., NO. 44, p. 1097, THE NEW OUTLOOK REVIEWS AND PRAISES A BOOK BY A LONDON AUTHOR, DR. WOOLF, ON THE AUTHORITY OF JESUS AND ITS FOUNDATION, IN WHICH THE FOLLOWING CONCLUSIONS ARE REACHED :

Jesus did not appeal to the people as the Son of God.

Jesus did not rest His case on His status as Messiah.

Jesus did not rest His case on the fulfilment in His life of Scripture passages.

Jesus did not rest His case on any miraculous power which went forth from Him.

And the New Outlook "bows deeply in gratitude for such a glorious gift as Dr. Woolf here presents."

AND ALL THE LAMBS IN THE UNITED CHURCH FLOCK ARE SUPPOSED TO "BOW" TO THIS WOOLF.

ON ARTICLE VII.

ART. VII. ASSERTS BELIEF IN THE "VIRGIN BIRTH" BUT NOT SO THE NEW OUTLOOK :

" We are not justified in denying the name of Christian or the right of membership in the Christian Church to the man who finds himself unable to give mental assent to some of the subordinate clauses inserted in the Creed such for example as that which asserts that Jesus was ' CONCEIVED by the Holy Ghost, born of the Virgin Mary.' " (Vol. iii. No. 6, p. 7.)

" there is some evidence for supposing that the genealogy which Matthew incorporates originally ended with the simple statement that ' Joseph begat Jesus.' " (Vol. III., No. 10, p. 6.)

AND ACCORDING TO THE NEW OUTLOOK THE REFERENCE, ISA. vii. 14, DID NOT REFER TO JESUS CHRIST :

" The reference Isa. 7 : 14 - ' Behold a virgin shall conceive and bear a son and shall call his name Immanuel ' was a purely contemporary one." (Vol. III., No. 10, p. 6.)

ART VII. TEACHES THAT JESUS WAS SINLESS ; BUT THE FOLLOWING CONCLUSIONS AGAINST THE SINLESS NATURE OF CHRIST ARE FROM THE NEW OUTLOOK (Vol. IV., No. 3, p. 5) :

" The first conflict of Jesus was with Himself in the wilderness of temptation."

" That element in Himself which was the natural rival of God the Father "

" He freed Himself from the bonds of Adam."

ART. VII. TEACHES THAT THE LORD JESUS " MADE KNOWN TO US THE PERFECT WILL OF GOD," AND THAT " FOR OUR REDEMPTION HE FULFILLED ALL RIGHTEOUSNESS, OFFERED HIMSELF A PERFECT SACRIFICE ON THE CROSS, SATISFIED DIVINE JUSTICE AND MADE PROPITIATION FOR THE SINS OF THE WHOLE WORLD."

BUT IN VOL. VI., NO. 16, p. 366, THE NEW OUTLOOK INFORMS US THAT JESUS HAD NO CONVICTION THAT HIS DEATH WAS PREDESTINED .

" So, ' He steadfastly set His face to go to Jerusalem' as a fluttering bird is drawn to its death by the fatal

fascination of a serpent's eye. That strange Compulsion could only be from within, and it could not have been from any conviction that He was fated to act out a predestined role"

THE SAME WRITER ALSO THINKS THAT THE TEACHING THAT JESUS "MADE PROPITIATION FOR THE SINS OF THE WHOLE WORLD" IS AN INFAMOUS DOCTRINE,

The earliest Christians could never "have imagined that there was no forgiveness apart from the death of Christ "Nothing could have been farther from their thoughts than the monstrous caricature of of an importunate Saviour pleading with an angry God. No! . . . To say, as G. B. Shaw says, that Christians 'actually make their religion centre on the infamy of loading the guilt and punishment of all their sins on an innocent victim' is sheer perversity based on inexcusable ignorance."

ART VII. SAYS OF OUR SAVIOUR THAT, ". . . He rose from the dead . . ." BUT THE NEW OUTLOOK CALLS THIS A "WITHERED DOGMA":

"We are too pre-occupied with withered dogma Our real function is not to stand by the doctrine that Jesus Christ did rise again; Christianity does not depend upon the mere resuscitation of a corpse." (VOL. V., NO. 34, p. 85.)

ON ARTICLE IX.—Of Regeneration

ART. IX. ASSERTS THAT THE "NEW BIRTH" IS NECESSARY.

BUT ACCORDING TO THE NEW OUTLOOK THE U.C.C. DOES NOT REQUIRE A "REGENERATE MEMBERSHIP." AN ASTRONOMER, A BOTANIST, AN ARTIST, MAY "DISCOVER GOD," EACH IN HIS OWN WAY, BY THINKING GOD'S THOUGHTS AFTER HIM":

"So the United Church has room and a welcome for all types of religious experience. It claims them all; it offers its fellowship to all; it seeks the contribution of all . . . but it declines to establish any spiritual template wherewith to test souls (Vol. IV., NO. 41, p. 7.)

THE U.C.C. HAS A MILLION AND A HALF SOULS UNDER PASTORAL SUPERVISION, AND A YEARLY REVENUE OF NEARLY SEVENTEEN MILLION DOLLARS. ACCORDING TO THE NEW OUTLOOK ARTICLE QUOTED FROM ABOVE, IT IS NOT A FOLD WITH ONE DOOR, AND "ONE MEDIATOR BETWEEN GOD AND MAN." NO! IT IS LIKE THE "HOLY CITY WITH TWELVE GATES," AND GOD IS A FRIENDLY SOUL YOU WILL BE GLAD TO MEET.

THE U.C.C. SAYS IN EFFECT: HELLO, EVERYONE! OUR MANY GATES ARE ALL WIDE OPEN. WE CLAIM YOU; WE SEEK YOUR CONTRIBUTION. COME ALONG INSIDE: SHAKE HANDS WITH GOD."

ARTICLES X. and XI.

ARTS. X. and XI.—Of Faith and Repentance, Justification and Sonship—assert that saving faith includes repentance from sin, and brings conscious assurance.

BUT TO THE NEW OUTLOOK THIS PROCESS OF SALVATION IS MUCH TOO BURDENSOME, AND IN A "LENTEN MEDITATION" ON "GETTING RID OF SIN," p. 233 of NO. 9, VOL. V., IT IS REFERRED TO AS "THE OLD-FASHIONED AND TROUBLESOME WAY OF REPENTANCE." WE READ ALSO:

"So reputable an authority as Sir Oliver Lodge has assured us that 'the higher man of today is not worrying about his sins' . . . Sin, then, is the futile concern of undeveloped intellects, a sort of mental growing-pains that characterize the process of emancipation by self-knowledge and self-control."

THINK OF IT! SIN—ONLY MUDDLE-HEADEDNESS; THE FUTILE CONCERN OF UNDEVELOPED INTELLECTS! WE ARE TOLD ALSO THAT TO BE SAVED FROM SIN IS TO BE "DELIVERED FROM MUDDLE-HEADEDNESS" AND THAT THE WAY OUT OF OUR DILEMMA IS:

"To harness the vital urge of passionate desires from the suicide of self-indulgence to the joy of creative service."

CONSCIOUS ASSURANCE OF FORGIVENESS AND SONSHIP DESCRIBED IN ARTICLE XI. IS THUS EXPLAINED:

"The friction of a divided self has been resolved into the harmony of a unifying purpose, and peace of mind is the natural result."

THERE IS NOTHING SUPERNATURAL ABOUT IT, OF COURSE! AND THE ABOVE IS IN KEEPING WITH "THE RESULTS OF RECENT PSYCHO-ANALYSIS."

THEN HOW, WE MAY ASK, IS JESUS CHRIST THE SAVIOUR OF THE WORLD? WELL, HE IS JUST THAT "SUFFICIENT STIMULUS WE NEED TO OVERCOME OUR HABITUAL INHIBITIONS." HE IS "THE HAIR-TRIGGER TO EXPLODE THE MORAL ENERGIES."

THEN WHAT ABOUT "CONVERSION"? OH! THAT IS SO OLD-FASHIONED! We read in Vol. VI., No. 34, p. 803, that "Conversion" is an "old-fashioned revivalistic kind of thing" and that a certain journalist who recently deplored the lack of it in the churches showed that he was "DEPLORABLY SHORT OF A SENSE OF HUMOR."

ARTICLE XIV.—Of the Law of God.

IN ART. XIV. THE DOCTRINAL BASIS ENDORSES THE TEN COMMANDMENTS, but the New Outlook has its doubts about them. IN VOL. VI., NO. 23, pages 539 and 552 WE READ :

"Let us remember that the claim for an original infallible revelation is historically false."

IN REGARD TO COMMANDMENTS VII. and X. IT IS ASKED :

"Must not we venture again and look candidly to see whether the centuries since Sinai have not something to teach us? The altered status of woman, to speak of nothing else, makes a re-examination necessary. The problem of birth control introduces elements which would never have troubled the consciousness of Moses . . ."

EVEN THE TEACHINGS OF JESUS, WE ARE TOLD, WILL NOT FIT OUR TIMES :

"If we have no guidance in this modern world except the incidents and the parabolic teaching of two thousand years ago, then we face our own seething era, wearing suits of mail which cause our steps to falter and offer little protection from the assaults of the enemy."

THUS WE SEE THAT THE U. C. C. LEADERS ARE FURTHER "LIGHTENING THE SHIP" BY CASTING OVERBOARD THE "TWO TABLETS OF STONE." THIS MATTER IS CANVASSED FURTHER IN VOL. VI., NO. 27, pages 634 and 635.

THE FOURTH COMMANDMENT IS THUS DEALT WITH :

"Sunday observance is another case in point . . . as a matter of fact we don't know at all what is the will of God about Sunday . . ."

AND THE NEW OUTLOOK CONTEMPLATES CALMLY THE PASSING OF THE FAMILY LIFE :

"There is furthermore the question of the home and the family which are said to be in a bad way. Is it not possible, however, that the family, like so much else is entering upon a new phase and that the civilization of the future is to be built upon a social order in which the relations between men and women will not be wholly as they have been?"

WATCH THE CHURCH WHEN SHE STOOPS TO PANDER !

Now surely here is the chance for the Church to come to the aid of civilization by standing for the moral law, that bulwark of the race against degeneration, decay and downfall. But are the U. C. C. leaders courageous enough to go forth to the battle against the principalities and powers of evil and thus fulfil her intended aim and destiny? Not they! Instead, they are ready to ditch the ten commandments and complaisantly and **"Frankly face the facts"**:

" Instead of resting so largely on legal controls and prohibitions cannot the Church frankly face facts and adopt a policy that shall aim at ennobling the whole passion-and-emotion life of the people? "

The "New Civilization" of Jeremiah's day was "built upon a social order in which the relations between men and women "were not wholly as they had been " when the "legal controls and prohibitions had been stressed." Jeremiah boldly exposed their shame, saying: "They were as fed horses in the morning: every one neighed after his neighbor's wife." So the prophet Jeremiah, instead of complaisantly talking about embellishing the passion-and-emotion life of the people," roundly denounced them as sinners of the deepest dye. Had he been like these complaisant U. C. C. leaders he would, instead of exposing and denouncing them, have sought to **"ennoble their whole passion-and-emotion life"** by teaching them to "neigh" more musically and harmoniously!

**EUGENIC MARRIAGES AND MARRIAGE BUREAUS
IN THE U. C. C. ! ALSO MEDICAL CLINICS HELD
BY U. C. C. MINISTERS FOR THOSE
MATRIMONIALY INCLINED !**

The article goes on to advocate the setting up of matrimonial bureaus in the United Church to encourage eugenic marriages, and the conducting by the ministers of medical clinics, etc. "Ministers," we are told, **"would have more to say and do about the couples they unite."** Just think of it! U. C. C. ministers holding May clinics for June brides! The writer adds:

**"And in that day we shall have a new beatitude :
Blessed are the match-makers."**

But would not this put the ministry in the "extra-hazardous" class, morally?

The next paragraph is quite logically headed: **"Put more emphasis on self-control."** This is what the sons of Eli, who tried some such experiment, failed to do!

ARTICLES XV. and XIX.

Art. XV. Establishes a Fundamentalist basis of church membership, and in our consideration of ten previous articles, we have seen that they are all fundamentalist in their nature and requirements. However, in Vol. IV., No. 1, p. 7, the New Outlook states that:

"The United Church is not Fundamentalist" and that: "there is more possibility of understanding with the Roman, Greek, Lutheran, Anglican, and Baptist Churches than with Fundamentalist Communions."

THEN WHAT ABOUT OUR PROTESTANT LEGACY?

Art. XIX. Teaches belief in a general resurrection of the dead, meaning a resurrection of the body. In Vol. VI., No. 16, p. 368, the New Outlook teaches that Paul did not insist on bodily resurrection: **"Many good Christians today are unable to think of the resurrection of the body."**

"SURVIVAL OF DEATH" IN ANY FORM WHICH CAN REALIZE SELF-EXPRESSION IS "RESURRECTION," ACCORDING TO SAID ARTICLE.

ON THE BODILY RETURN OF THE LORD IN GLORY

Art. XIX. Also predicates the bodily return of the Lord Jesus Christ as the Judge of all men.

BUT THE NEW OUTLOOK IN AN ARTICLE ON "THE RETURNING LORD" IN VOL. IV., NO. 49, p. 7, DOES NOT TEACH THIS BUT SAYS: IF HE EVER COMES AGAIN HE MAY COME AS A PEASANT OR A COMMON LABORER:

"... He came to visit us 'in great humility' and it is not in His nature to come in any other way. Should He return in person, we should see, not a king but a slave; and unless God has changed His own nature, we need not be surprised to discover that the 'Glory' in which the Son of Man comes (if in person He comes) consists of a peasant's smock or a suit of workman's overalls."

THE "SHAOSHYANT" OF PERSIAN COSMOLOGY IS THE PROTOTYPE OF THE CHRIST OF 2 Cor. v. 10, etc.:

IN A TRACT OF FIVE CHAPTERS, THE PERMANENT SECRETARY OF THE GENERAL COUNCIL, AND PROBABLY THE MOST INFLUENTIAL OF ALL THE OFFICIALS OF THE U.C.C., WRITES OF "THE CHRISTIAN HOPE," IN CHAPTER III. HE INFORMS US THAT THE IDEA OF CHRIST'S RETURN IN GLORY TO JUDGE THE EARTH IS OF PAGAN ORIGIN. He says:

"The term 'Christ,' when Paul is writing of world-affairs and hence is giving speculative views, is comparable to the Shaoshyant, the Agent of heaven as set forth in the Persian speculation. (See 1 Thess. iv. 16; 2 Thess. i. 7-8; ii. 8; 2 Cor. v. 10)."

The quotations mentioned in the bracket, in which the conception of Christ is "comparable to the Shaoshyant" of "Persian speculation," are as follows:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

WE ARE LED TO ENQUIRE IF THERE IS ANY DOCTRINE, OR EXPERIENCE, OR MORAL STANDARD WHICH THE U.C.C. LEADERS ARE NOT READY TO "TRADE IN" FOR WORLDLY PROFIT?

FELLOW-MEMBERS OF THE U.C.C. DO YOU CONSENT TO SUCH WICKEDNESS? DO YOU SUBMIT TO SUCH LEADERSHIP?

CHAPTER XI.

A protest by the author, in the form of a tract published in the summer of 1929.

FREE LOVE

Denounced by the Bible, the Ground and Bulwark of our Civilization

Advocated by Chas. Smith, President of the 4A Association — the Leading Atheist of U. S. A.

Accepted by Ernest Thomas, D. D., and the "New Outlook," the Official Voice of the United Church of Canada

The New Outlook article reviewed herein is to be found in the issue of June 5th, and is entitled "Youth's Attitude to Marriage."

Rev. Ernest Thomas, D. D., is the person who is sent by the United Church all over Canada to hold "RE-TREATS" for the ministers, and to instruct the undergraduates of the U.C.C. Colleges in the New THEOLOGY, ETHICS AND MORALS of the U. C. C.

Foreword

To a social worker of this city recently, a young woman who was being chid for loose conduct spoke about as follows: "Well, we sprung from MONKEYS, and when we die we are DONE, so why worry?"

To those dear Fathers and Mothers in Israel who doubt the fact that our U. C. C. leaders are teaching the beliefs of Darwin and Ingersoll, I submit the following from the newspaper report of a sermon in a Winnipeg United Church on April 7th, 1929, by Dr. Stapleford, Principal of Regina United Church College: (Quoting from Stoddard) "Our civilization is a recent and a fragile thing, going back only about 10,000 years. To some, 10,000 years may seem a long time, but it is really very short when compared with the vast night of bestiality and savagery which preceded it, BEFORE THE APE-MAN SHAMBLED FORTH FROM THE STEAMING MUCK OF TROPIC FORESTS, and, blinking and scowling, raised his eyes to the stars."

"Commenting on this, Dr. Stapleford said, 'when the APE-MAN emerged from utter animality he emerged with empty hands and an almost empty head. Since that time he has been filling both his hands and his head: his hands with tools and his head with ideas. . .'"

Dear Fathers and Mothers and Brothers and Sisters in the United Church of Canada, accept the following Scripture: "Wherefore I counsel thee . . . anoint thine eyes with eye-salve that thou mayest see." Go to your pastor and ask him which is the true description of Adam, the Biblical description, or the above picture of the APE-MAN, MR. PITHECANTHROPUS ERECTUS. Also, ask your minister to preach you a sermon on HEAVEN.

One may rightfully enquire as to the ulterior purpose of an educator, a cleric, a religious journal or a church which will—

1st—By asking for a vote from a promiscuous group of undergraduates, expose them to the fell suggestiveness of the propositions that:

"For those who find marriage postponed, 'Petting' provides a safety-valve," and

"Repression of any strong desire is harmful."

2nd—INFORM THEM that when the men were away in war and a great number of young women went through their later 'teens in college, "an abnormal kind of girlhood was thus enforced and its legacy is seen in great numbers of lives with more or less internal discord and impoverishment;" and that, "It is true that many arrange that STUDY shall not interfere unduly with a college career, but the PERILS OF REPRESSION 'during the years of adolescence are considerable, nevertheless."

3rd—ASSURE THEM that "The general access to certain knowledge and skill has removed from our moral code some arguments of prudence;" and that "One factor stands clear and for it we should be thankful. Every element of "possessive morality" in the relations of men to women is being rejected. Every vestige of a man's property or monopoly in his wife must be set aside as incompatible with a Christian idea of personality."

4th—ADMONISH THEM that "our ethical emphasis must under the leadership of Jesus pass from horror at physical acts to appreciation of finer values;" and that, "As this is done we shall see these girls of ours, NOW AGLOW WITH COURAGEOUS READINESS FOR ADVENTURE, setting themselves not merely to 'take care of themselves' but to play constructive redemptive parts in the drama which they have to play with boys as their comrades."

And may we not rightfully enquire as to just WHAT said educator, cleric, religious journal or church would need to ADD TO THE ABOVE in order to place it under the ban of Holy Writ as being that which "is not a wisdom that cometh down from above, but is EARTHLY, SENSUAL, DEVLISH." (Jas. iii. 15).

TEACHING OF BAALIM

On this page are given the views of Chas. Smith, President of "The American Association for the Advancement of Atheism," on the relations between the sexes. No one expects an atheist to concede any authority to the prohibitions of the Bible, BUT:

The unsophisticated reader may be surprised and perhaps horrified to observe from the quotations on the next page from an article in the New Outlook, the Modernistic Official Voice of the United Church of Canada, that the U. C. C. is also prepared to turn its back upon the prohibitions of the Bible and to lead the "younger generation"—WHITHER?

It must be remembered, however, that, as Rev. Clayton Morrison, Modernistic editor of "The Christian Century," says, "Modernism" and "Fundamentalism" are "Two Religions." He says: "The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another." TO WHICH THE READER WILL DOUBTLESS ADD, after reading this book: "The morality of the Bible and the Fundamentalist is one thing; the morality of the Modernist is another."

From

"THE BIBLE IN THE BALANCE"

By Chas. Smith, Pres., 4A Association, U. S. A.

"Modern prophylaxis (disease prevention) and conception control have revolutionized sex relations, robbing them of their terror and fear. THE TRIBAL TABUS EMBEDDED IN THE BIBLE MAY BE SAFELY ABANDONED. Let's be ruled by reason rather than tradition."

"The so-called Word of God says (Paul speaking, 1 Cor. vii. 1) 'It is good for a man not to touch a woman.' Birth control denies that. THE BIBLE LIES."

"Jesus preached no divorce (Mark x. 2-12, and Luke xvi. 18). This anti-social teaching has been repudiated by every American state except the most backward—South Carolina."

(Quoting Helen Gardiner)

"Women are indebted today for their emancipation from a position of hopeless degradation, not to their religion nor to Jehovah, but to the justice and honor of the men who have defied his commands. That she does not crouch today where St. Paul tried to bind her, she owes to the men who are grand enough to ignore St. Paul and rise superior to his God."

THIS LAST IS THE FACTOR FOR WHICH THE NEW OUTLOOK SAYS WE SHOULD BE THANKFUL.

"Every element of 'possessive morality,'" says Dr. Ernest Thomas, "in the relations of men to women, is being rejected. Every vestige of the idea of a man's property or monopoly in his wife must be set aside. . ."

The New Outlook is evidently "GRAND ENOUGH TO IGNORE ST. PAUL AND RISE SUPERIOR TO HIS GOD."

Dr. Thomas and the New Outlook may presume upon the forbearance of the Almighty; but can they with impunity thus virtually incite to infractions of the Criminal Code? (Vide Sec. 218, Criminal Code of Canada.)

"YOUTH'S ATTITUDE TO MARRIAGE"

From the New Outlook, Official Organ of the United Church of Canada, Issue of June 5th, 1929

(By Ernest Thomas, D. D., Regular Contributor and High Church Official)

"To a large group of undergraduates was presented twenty-five propositions affecting the relations between men and women; and these young people—all more or less definitely Christian—were asked to respond off-hand. . . The group was gathered from all the central colleges of Canada. . . These responses indicate a substantial soundness on basic questions. . ."

"But the case is not so clear about the attitude to relations between men and women prior to marriage. . . opinion was almost equally divided on the proposition that 'desire to marry and fear lest one fail to do so is the main reason why 'petting is so prevalent and so unashamed. . .'"

"The years around twenty are those in which 'nature's voice is most insistent. . . we may agree that life is not merely for indulgence even in high emotions; yet the other side was presented in the proposition that

'repression of any strong desire is harmful.' The vote for and against this was just balanced : and this may be due in part to the prevalence of psychological study with its recent emphasis on the internal discord and weakness which attend the **frustration of any of the deeper impulses of life. . . All serious educators are coming to see that we must be realist** in our dealing with the **needs and the difficulties of life.** Positive treatment is demanded. **RELEASE RATHER THAN REPRESSION** is seen to be the way of life.

"THE GENERAL ACCESS TO CERTAIN KNOWLEDGE AND SKILL HAS REMOVED FROM OUR MORAL CODE SOME ARGUMENTS OF PRUDENCE. Prudence can be thrown to the winds now, it is said by taking precautions. And here one meets the major problem for very young people. . ."

"The responses on the matter of divorce are strangely mingled and confused. . . Opinions balanced on the suggestion that unfaithfulness alone justifies divorce. . . One factor stands clear and for it we should be thankful. EVERY ELEMENT OF 'POSSESSIVE MORALITY' IN THE RELATIONS OF MEN TO WOMEN IS BEING REJECTED. EVERY VESTIGE OF THE IDEA OF A MAN'S PROPERTY OR MONOPOLY IN HIS WIFE MUST BE SET ASIDE AS INCOMPATIBLE WITH A CHRISTIAN IDEA OF PERSONALITY.

"And similarly OUR ETHICAL EMPHASIS MUST UNDER THE LEADERSHIP OF JESUS pass from HORROR AT PHYSICAL ACTS to appreciation of finer values. As this is done we shall see THESE GIRLS OF OURS, NOW AGLOW WITH COURAGEOUS READINESS FOR ADVENTURE, setting themselves not merely to 'take care of themselves' but to play constructive redemptive parts in the drama which they have to play with boys as their comrades. **THE BASIC FACTS OF HUMAN NATURE REMAIN,** but they are being newly interpreted. **THE VITAL URGE IS HERE,** but it is being understood and discussed as something which can achieve its end only as both men and women play their parts in striving together toward the goal. **LIMITLESS FORGIVENESS WITHIN MARRIAGE MUST TAKE THE CHRISTIAN FAR FROM THE IDEA OF THE DIVORCE COURT,** which insists first of all that the breakdown of a partner must not be condoned or forgiven."

The writer's conclusion is given at the close of the second last paragraph, and may be taken as authoritative and bearing the seal of approval of the United Church of Canada :

"THE TASK OF THE CHURCH as indicated by the diagnosis here given WOULD SEEM TO BE THE IMMEDIATE EQUIPMENT OF ITS MINISTRY AND TEACHERS WITH A DEFINITE, POSITIVE and Christian DOCTRINE, TAKING THE PLACE OF THE PROHIBITIONS WHICH FOR WEAL OR WOE THE YOUNGER GENERATION HAS SET ASIDE."

"But I have a few things against thee because thou hast there them that hold the doctrine of Baalim. . . So hast thou also them that hold the doctrine of the Nicolaitanes. WHICH THING I HATE." — Bible.

(N. B. — The Nicolaitanes were free lovers.)

2 Tim. iv. 3 — "But the time will come that they will not endure the sound doctrine (healthful teaching); and, have itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from THE TRUTH and will turn aside unto fables." (R. V. with marg.)

THE TRUTH

(Called by Dr. Thomas, "The Prohibitions")

Acts xv. 20 — "But we write unto them that they abstain from . . . fornication . . ."

Eph. v. 3 — "But fornication and all uncleanness, let it not once be named among you."

2 Tim. ii. 22 — "Flee also youthful lusts."

1 Cor. vi. 9, 10 — "Be not deceived: neither fornicators . . . nor adulterers . . . shall inherit the Kingdom of God."

Gal. vi. 7, 8 — "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption. . ."

1 Cor vii. 4 — "The wife hath not power of her own body but the husband; and likewise the husband hath not power of his own body, but the wife."

1 Thess. iv. 5 — "Not in the lust of concupiscence, even as the Gentiles which know not God."

(N. B. — The "lust of concupiscence" is what the New Outlook calls the "Vital Urge." According to it, THE "VITAL URGE" IS HERE and calls for LIMITLESS FORGIVENESS.)

The above are the "PROHIBITIONS" which the United Church of Canada says we must replace with other doctrine because, forsooth, the younger generation, "THESE GIRLS OF OURS, NOW AGLOW WITH COURAGEOUS READINESS FOR ADVENTURE," have set them aside.

"Thus saith the Lord God: Behold I am against the Shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall they feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." — Bible

N. B. — Satan appeared in Paradise in the form of a Serpent and persuaded Eve that God's commandment was foolish and that God was a liar.

The Devil now appears in the pulpit in the guise of a D. D. and persuades people that the commandments were not God-given, and that Adam was an Ape.

* * *

SUPPLEMENT TO TRACT NO. 5 (ON FREE LOVE)

(Being a copy of the author's reply to a Christian worker's letter of enquiry about the tract.)

363 Agnes Street, Winnipeg, Man., Oct. 30, 1929.

Dear Doctor:

Am glad my tract "Free Love" has been drawn to your attention. It has been off the press only three months, yet the first thousand is almost exhausted.

Some dozens have been distributed in Calgary, and some as far east as Charlottetown, P. E. I.

I note that, with a large charity, you "do not think that Dr. Thomas would advocate such a thing" (as free love). I beg that you will read again my quotations from his article in the New Outlook on June 5th last — you will find them on pages 4 and 5 of my tract — and then tell me if my statement on page 1 is not proven, viz., that free love is "accepted by Ernest Thomas, D. D., and the New Outlook." Remember that I do not say "advocated," in this connection; but I do say, "advocated by Chas. Smith, President of the 4A Association — the leading atheist of America.

The charge against Thomas and the United Church is that they are not standing foursquare against such teaching and practice, and that Dr. Thomas is allowed to address his unmentionably suggestive questionnaires to the students of our colleges.

In these days of license and loose living, flaming youth needs other suggestion and far different teaching from Dr. Thomas', else our United Church will become a veritable cesspool of immorality.

Not all the degenerates in all our college towns can work the destruction and havoc to the morals of our college-student population that Dr. Thomas will accomplish if he is allowed to continue his complaisant teaching which surrenders precepts of the moral code, not only without regret, but as he says, with thankfulness.

Dr. Ernest Thomas is a menace, not only to our colleges, but to our home life. There is an old and very widely established principle of social morality, known as "possessive morality," by which a husband and wife have vested rights, very sacred rights in each other. This principle is recognized repeatedly in the Bible, notably in two commandments of the Decalogue in the Old Testament, and in 1 Cor. vii. 4, in the New Testament.

If a priest were to invade my home to inform my wife that, "Every element of possessive morality in the relations of men to women is being rejected," and that she "should be thankful for it;" if he should suggest to her that, "Every vestige of a man's monopoly in his wife must be set aside as incompatible with a Christian idea of personality"; and if he were to assure her that no matter how many times she were untrue to me, I must as a Christian, practise a "limitless forgiveness" which would take me "far from the idea of the Divorce Court, which insists first of all that the breakdown of a partner must not be condoned or forgiven"; then I contend that I would be in no wise casting any reflection upon my absolute trust in my wife's fidelity, if I were to rise in righteous wrath against said priest and insist that he remove his polluting presence from the sanctuary of my home.

Furthermore, if said priest were to propagate such teaching, as the trusted emissary of my church, and not only in my home but in the homes of thousands of my fellow-churchmen, including ministers and church-workers like yourself, then, Doctor, I submit that I have a duty to perform that WE ALL HAVE A DUTY TO PERFORM, viz., to raise our voices in loudest protest and not cease until said ecclesiastic removes his polluting presence from the fold of our church.

SUCH AN APPALLING SITUATION NOW CONFRONTS US. Dr Thomas is the guilty priest. The above quotations are from his pen. His abominable article in the New Outlook has invaded our United Church homes. His suggestive questionnaire has been presented to our college youth and has been considered seriously and discussed in promiscuous gatherings of young people.

It is surely a sad commentary upon either the moral apathy or the lack of acumen in the ministry of the United Church of Canada, that nearly five months have elapsed since the offending article, "Youth's Attitude to Marriage" was published, and as yet no public protest has been made save my tract, "Free Love."

Now that your attention has been called to this matter, however, I trust that you will do everything possible in the way of aiding me in the printing and distribution of this tract, and also others of the "Eye-opener Series."

Yours in His Service

JOHN N. STURK

U. C. C. Lay-preacher

* * *

The ordinary loyal churchman who reads chapters IX. and XI. will doubtless be shocked, but his loyalty to the church will incline him to be incredulous. He will doubtless say, these clergymen and professors may write the things they evidently have written, but they do not MEAN their sayings to be taken exactly as they read. They are surely not complaisant of evil and loose-living—Why, they are CHRISTIANS! The Church is a SAFEGUARD against such conditions. You cannot show us lewdness and loose-living under the aegis of the Church and Christian organizations.

Let me answer these objections briefly.

1st. IS the Church and IS the name "Christian" a safe-guard against loose-living when it countenances loose teaching?

As a man thinketh in his heart so is he. If evil seed is sown in the mind, how can we expect a crop of good actions?

"Be not deceived, God is not mocked: as a man soweth so shall he also reap." And as a church soweth, so shall she also reap.

As between sowing and reaping, time is a factor, and also environment. Take an outwardly exemplary young man out of a good environment in which he was reared and send him where he is not known, and if there is a flaw in his character he is very apt to show it when he is removed from the restraints of a better ordered society.

So if we wish to test the results of the modern teachings of the church, let us leave the confines of our well-ordered society in our own homeland and let us take a look at some country like China.

China has had the Gospel for many decades, and at the time of the Boxer riotings she had her Christian martyrs. But for the past twenty years she has received from us Modernistic teachings, and at the time of the more recent anti-foreign movement there was a marked difference. As to moral conditions in China at the present time, we will let our own Rev. John MacKay, M. A., D. D., a leading U. C. C. Modernist, inform us.

Dr. MacKay made a tour of the Orient recently, and in a sermon before the General U. C. C. Council on Sept. 21st last and reported in the New Outlook on Oct. 1st, he said of China :

"The moving-picture trusts are carrying to every populous centre their products which are too obscene and debasing to pass the all-too-lenient censorship of Western countries, with the result that millions of Chinese are looking upon scenes of senseless luxury, of obscene revelry, of murder and violence as typical of the life of the West, with the result that the old exaggerated ideas of the superiority of the white races have been changed to contempt on the part of the ignorant and bitter cynicism on the part of the educated, and the name for a prostitute on the streets of Shanghai is 'American girl'."

The good doctor blames the "infidel literature of the West," but he does not say and he probably does not pause to reflect that possibly the kind of infidel literature most calculated to poison the minds of the "educated youth of China" is the kind which is sent them by his own church and other so-called Christian churches of America.

The Chinese Consul-General for Australia, Mr. F. T. Sung, addressing a Christian assembly at Sydney, N. S. W., told them that it was "not correct to state that the so-called anti-Christian movement is the outcome of Communist propaganda. The main cause for dissension is the presentation of the Christian religion itself." He continued: "To the Chinese mind the most bewildering thing about Christianity is the apparent inconsistency between its theory and practice."

And now for a concrete example of how "lust when it is conceived bringeth forth sin," even in a so-called Christian organization, let us look at an advertisement from "The Peking Leader," Peking, China. The large building, in which these Y. M. C. A. Cinemas are shown, was given to the Young Men's Christian Association by a Christian gentleman of Philadelphia. He doubtless never dreamed that within its walls that same "Christian association" would ever be showing "obscene and debasing" pictures by American actors, with the result that, as stated by Dr. MacKay, the Chinese name for a prostitute is "American girl." And perhaps we are in no position to express a superior pity for the Chinese. May it not be that equally bad moral conditions obtain among us, although not quite so apparent, owing to a greater veneer of civilization, and our greater "art o' hidin'?"

Y. M. C. A. CINEMA

Startling! Sensational!

The love affairs of the first flapper queen. Maria Corda in "The Private Life of Helen of Troy." She lived—and how! Naughty, but Wise. Nifty but smart! Just a "doggone dangerous darling!" Take a peep! (From "The Peking Leader," Nov. 14th, 1929 and following days.)

Woe unto you, Scribes, Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. (Bible—Words of the Son of God.)

CHAPTER XII.

BROTHERS ALL!

Or, Ingersoll and the Modernists

IN FATHER'S DAY

Ingersoll was looked upon by Christians with nearly as much fear and abhorrence as Satan himself, and no congregation would have tolerated a pastor who showed the least sympathy with Ingersoll's teaching. The orthodox clergy strongly resented the following prediction of Ingersoll addressed to them: "In a few years you will take the Bible itself for what it is worth. The good and true will be treasured in the heart; the foolish and infamous will be thrown away."

BUT NOW

The Modernistic clergy hail him as a **BENEFACTOR**. Ingersoll's prediction should be a bitter pill, but they choose to swallow it, and their "**DOCTORS**" have even provided a "sugar coating," as witness the following:

"The whole tribe of so-called Infidels — Strauss, Renan, Voltaire, Ingersoll, and their kind — have removed a lot of waste from religion, and have excreted a vast amount of poison from our faith which, left in, would have fevered and ruined us." Rev. Jos. Emerson Hicks, Pastor First Baptist Church, Baltimore, Maryland, in the "Crozer Quarterly," July, 1929.)

N.B. — The logical corollary to the above is that all the large churches should install memorial windows in honor of Ingersoll and Voltaire, since said Infidels have, forsooth, saved our **FAITH** from **FEVER AND RUIN**.

BEN-HADAD AND AHAB

Ben-Hadad, king of Syria, was the ancient foe of Israel and when Ahab, king of Israel, defeated him in battle and had him in his power the command of God was that Ben-Hadad be slain, since God had "appointed him to utter destruction."

Ahab, however, was a **Modernist** and "**could not believe in a God as cruel as that,**" so when the servants of Ben-Hadad came to him and said, "Thy servant, Ben-Hadad saith 'I pray thee let me live,' Ahab replied, 'Is he yet alive? He is my brother.'" For the denouement read the account in 1 Kings.

INGERSOLL and the D. D.'s.

Col. Robt. G. Ingersoll died in 1899. In life he denied the accepted tenets of Christianity and was the avowed and accepted enemy of the orthodox clergy.

In Vol. IV. of his lectures, page 406, Ingersoll predicted that in a few years the orthodox ministers would be driven to accept his views as to the Bible, the miracles, and the personality of Jesus. He said: "Some of the preachers who have answered me say that I am fighting a man of straw. . . Who is this 'man of straw?'" The **man of straw** is their master. . . Let me tell the **orthodox ministers** that **they are trying to cover their retreat.**

"You have given up the geology and astronomy of the Bible. You have admitted that its history is untrue. You are retreating still. You are giving up the dogma of inspiration, you have your doubts about the Flood and Babel. You have given up the witches and wizards. You are beginning to throw away the miraculous; you have killed the little devils and in a little while you will murder the Devil himself. In a few years you will take the Bible itself for what it is worth. The good and true will be treasured in the heart; the foolish and infamous will be thrown away. The man of straw will then be dead."

Ingersoll's idea was that when the preachers had been defeated and driven to accept his teachings and when belief in Jesus as the Saviour of mankind had perished or, as he expressed it, "the man of straw will then be dead," then, of course, the preachers would be "out of a job."

But Ingersoll, who was a clever man in his day, could not, with all his cleverness, anticipate the devilish ingenuity of the Modernist priesthood of our day.

Instead of blushing for shame at the position they occupy as fulfilling so literally Ingersoll's prediction, they not only swallow that BITTER PILL, but their Doctors have actually concocted and applied a SUGAR COATING.

They are now claiming that the infidels are real **BENEFACTORS**. They have not only swallowed Ingersoll's medicine but they smack their lips over it and say, "There was really a lot of poison in the 'Balm of Gilead' and there was no Physician there, so that we are really under a debt of gratitude to Doctors Voltaire and Ingersoll; indeed if it had not been for their **KIDNEY PILLS** we must surely have died of fever."

Dear Reader: The above is not a fanatastic interpretation, but is actual fact as is attested by the following quotation from a religious journal of the U. S. A. Here it is: (From an article entitled, "The Spirit of Protest" in the Crozer Quarterly of July, 1929. The Judson Press, Philadelphia, Pa.)

"In the long run perhaps the destroyers will be found to have done quite as much for the progress of the race as the builders have done. . . In our bodies we have complicated machinery, vital organs whose whole business is to destroy, to eliminate, to remove waste. If these organs stop we die. It is the same in Society. The whole tribe of so-called Infidels—Strauss, Renan, Voltaire, Ingersoll, and their kind—have removed a lot of waste from religion, and have excreted **A VAST AMOUNT OF POISON FROM OUR FAITH**, which, left in, **WOULD HAVE FEVERED AND RUINED US.**"

And there you are! The man who is thus extending to the infidels the "right hand of fellowship," is the pastor of one of the largest Baptist churches in the U. S. A., Rev. Jos. Emerson Hicks of First Baptist Church, Baltimore, Maryland.

COL. ROBT. G. INGERSOLL, D. D. D.

All true Christians will refuse Rev. Hicks and his brother Modernists the right to thus give Ingersoll and his ilk a place in the "body" of Christ, even in the role of an excretory organ. However, since the resemblance between the teaching of the Modernistic D. D.'s. and the late Col. Robt. G. Ingersoll is so very marked, as will be shown in this pamphlet and in the light of the eulogy quoted above, we should be willing to allow the obvious kinship, and to class the **infidels** and the **Modernistic D. D.'s.** in the one family as

BROTHERS ALL

This involves conferring upon Ingersoll the posthumous distinction of an honorary D. D. D.*, therefore, with apologies to the memory of a bold and brave man, I shall in this pamphlet refer to him as "Doctor" Ingersoll, and to his teaching as "Infidel Kidney Pills for Pseudo-Christian Ills."

THE "POISON IN OUR FAITH"

Let us now take a look at the so-called "Poison in our Faith" which Rev. Hicks and his brother Modernists are so thankful to have excreted.

We shall copy first from Dr. Ingersoll's "Diagnosis" and next, from the "Testimonials" of the so-wonderfully-cured patients.

(a) Diagnosis in Ingersoll's prediction given above :

1. "You have given up the geology and astronomy of the Bible."

(b) Alleged Poison :

"Through faith we understand that the worlds have been framed by the word of God, so that things which are seen were not made of things which do appear." (Bible.)

(c) Testimonial of a D. D. patient :

The scientific conceptions from which we are rapidly departing were, for the most part, derived from the Bible and . . . (Modernism — Rev. John MacKay, D. D., Prin. of Manitoba College, page 9.)

(a) Diagnosis :

2. "You have admitted that its history is untrue." (Ingersoll.)

(b) Alleged poison :

"Lo this only have I found that God hath made man upright." (Bible.)

"And so it is written the first man Adam was made a living soul." (Bible.)

"Which was the son of Adam which was the son of God." (Bible.)

(c) Testimony of a D. D. patient :

When the ape-man emerged from utter animality he emerged with empty hands and an almost empty head." (Rev. Stapleford, D.D., Principal Regina United Church College, speaking from a United Church pulpit, Winnipeg April 7, and reported in Winnipeg Tribune, April 8, 1929.)

* DOCTOR of Doctors of Divinity.

(b) Alleged poison :

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ but were eye witnesses of His majesty." "For He received from God the Father honor and glory when there came such a voice to Him from he excellent glory, This is My beloved Son in Whom I am well pleased. And this voice which came from Heaven we heard when we were with Him in the holy mount." (Bible. Peter's account of Transfiguration.)

(c) Testimonials of D. D. patients :

The disciples WEARIED by the tense strain FELL ASLEEP, and the VISION grew out of that HALF-WAKING STATE." ("Life of Lives," page 83, on the Transfiguration, by Prin. MacKay, D. D., Manitoba U. C. College.)

"... The BEAUTIFUL LITTLE POEM about the Wise Men from the East; ... a visit to which the DEVOUT IMAGINATION has given such a BEAUTIFUL SETTING." ("Life of Lives," pages 14, 15.)

"We no longer believe that a Biblical statement is necessarily true." ("The Preacher and the Modern Mind," page 97. Professor Jackson, Victoria College, Toronto.)

(a) Diagnosis :

3. "You are giving up the dogma of inspiration." (Ingersoll.)

(c) Testimonial of a D. D. patient :

"It used to be the practice to argue for the divinity of Christ from the fulfilment in His life of details foretold in Old Testament pages. THAT POSITION IS NO LONGER TENABLE." (The meaning of the Old Testament," a textbook of Victoria College, Toronto.)

(a) Diagnosis :

4. "You are beginning to throw away the miraculous." (Ingersoll.)

(c) Testimonial of a D. D. patient :

According to his book, "Life of Lives," Dr. MacKay proceeds to minimize, explain away, set aside, or DENY ALL THE MIRACLES OF OUR LORD. For example: THE TRANSFIGURATION — A spiritual experience only. The disciples were half asleep.

Stilling of Tempest — "Fact of miracle is immaterial." (Page 60.)

MIRACLES OF JONAH AND CHRIST COMPARED. (Matt. xii. 40.)

"Matthew's account COLORED." (P. 54.)

MIRACULOUS POWERS GIVEN DISCIPLES. (Luke x. 19.)

"Evidently an INTERPOLATION . . . passage reads quite smoothly if this verse is LEFT OUT." (P. 94.)

(a) Diagnosis :

5. "IN A FEW YEARS YOU WILL TAKE THE BIBLE ITSELF FOR WHAT IT IS WORTH. THE GOOD AND TRUE WILL BE TREASURED IN THE HEART; THE FOOLISH AND INFAMOUS WILL BE THROWN AWAY. THE MAN OF STRAW WILL THEN BE DEAD." (Ingersoll.)

(c) Testimonials of D.D. patients :

Dr. John MacKay says on page 14 of his book on the virgin birth that : "Though it may be cherished for its poetic beauty, it ought not to be made the foundation of dogmatic teaching about the Master."

Prof. George Jackson, B.A., formerly of Sherbourne St. Methodist Church, Toronto, wrote in his book, "The Preacher and the Modern Mind," on page 171, as far back as 1922 that "THE VIRGIN BIRTH IS NOT AN ESSENTIAL OF THE CHRISTIAN FAITH." And on page 167, "Christ's authority cannot be invoked to invalidate the findings of modern criticism."

The Pastor of Maryland United Church, Winnipeg, in a sermon on Article V. on February 5th, 1928, sneered at the doctrine of a fallen race and called it a "Fallen God" theory. He said : "The basis of Union takes its stand on the 'Fallen God' theory of Genesis. . . . I think there is a great deal of evidence for the 'Ascended Beast' theory, AND WE HAVE THE BIBLE FOR THE OTHER SIDE."

In his pamphlet entitled "Modernism" (in support thereof) Dr. MacKay states on page 14 : "Modernism believes that the Bible is a great literature and must be studied like any other literature."

In the "Christian Guardian" of January 25th, 1922, (then the official organ of the Methodist Church and now the "New Outlook," the official organ of the United Church) the editor writes : "We cannot possibly accept . . . the supernatural and plenary authority of the Holy Scriptures . . ."

Thus we see that what was looked upon by the Church of Ingersoll's day as inspired and God-given is now dubbed "POISON" by the Modernistic D.D's.

"WOE UNTO THEM THAT CALL EVIL GOOD AND GOOD EVIL." (Bible.)

"INFIDEL KIDNEY PILLS FOR PSEUDO-CHRISTIAN ILLS"

Although R. G. Ingersoll, D.D.D., has been dead for thirty years his "so-wonderfully-cured" patients, the Modernistic D.D's from whose faith such a "vast amount of poison has been excreted" are now peddling his medicine under the name of A Modernized Gospel. The pills are sugar-coated, it is true, but so very thinly disguised that it is easy to see that they are from "The Infidel Pill-box."

An examination of the following quotations will demonstrate the fact that the Modernistic D.D's. have copied much of their teaching either directly or indirectly from Ingersoll's works ; and that in some cases the language agrees, word for word, and line for line. They are simply passing on infidel pills from Ingersoll's pill-box.

1. A Pill from the Infidel Pill-box.

"Why should we sacrifice a real world that we have for one we know not of ? . . . Why should we be the slaves of phantoms ? The darkness of barbarism was the womb of these shadows." "Slowly but surely man is freeing his imagination of these sexless phantoms, of these cruel ghosts. Slowly but surely he is rising above the superstitions of the past." (From Ingersoll's lecture "The Ghosts.")

The Same Pill from a Modernistic Pill-box.

"When the APE-MAN emerged from utter animality he emerged with empty hands and an almost empty head. Since that time he has been filling both his hands and his head: his hands with tools and his head with ideas . . ." (Dr. Stapleford, Principal of Regina U.C.C. College in a United Church Pulpit, Winnipeg, April 7th, 1929.)

2. Pill No. 2 from the Infidel Pill-box.

Back of every step has been the efficient cause. In the history of the world there has been no chance; no interference from without; nothing miraculous. Everything in accordance with and produced by the facts in nature. Do away with the miracles and then we can measure the utterances of Christ with the standard of our reason." (From Ingersoll's Lectures, Vol. II. pages 438 and 399.)

The same Pill from a Modernistic Pill-box

"The conviction has grown that the universe in all its parts is one, governed at every part by uniform natural law. Discover the causes operating at any moment or at any point and we can be sure of the results. For such a thought of nature, miracle can no longer mean capricious interference from without." (Modernism, page 2, by Dr. John MacKay, Principal of Manitoba College, Winnipeg, Man.)

3. Pill No. 3 from the Infidel Pill-box

"Christ's teachings are worth their effect upon the human race. It makes no difference about miracle or wonder. In that day everyone believed in the impossible." (Ingersoll, Vol. II. page 400.)

The Same Pill from a Modernistic Pill-box

"Whether he mastered the waves in the spectacular way here described (the author is here speaking of the stilling of a tempest by Jesus) or whether the disciples saw the serenity He created in their souls, in a crisis, reflected in the seas, the lesson for us is the same." (Life of Lives," page 60, by Dr. John MacKay.)

Dr. MacKay writes in his pamphlet in support of Modernism, page 13: "The God we know is not a different God in Character from the God our fathers loved and served, but the mode of His existence is different."

The Modernist will never debate with an atheist or infidel. You cannot hire or persuade a Modernist to attack an infidel, BECAUSE THEY ARE

BROTHERS ALL

Fellow-members of the U.C.C. are you content to support and maintain Infidels in our Colleges and Pulpits?

AN OPEN LETTER TO A UNITED CHURCH MINISTER

Rev. and Dear Sir:

This letter is to confirm my remarks to you on Sunday evening last when you called me on the phone about our characterization of Dr. John MacKay's treatment of the miracle of Feeding the Five Thousand, in his book "The Life of Lives."

You called my attention to the fact that in dealing with this incident, on pages 66-67 of his book, Dr.

MacKay does not deny the fact as recorded, and he actually calls it a miracle.

As I stated in our conversation, Dr. MacKay's use of the word "miracle" means absolutely nothing in this connection and only illustrates the specious but insidious Modernistic practice of using familiar expressions and terms to which has been given an unfamiliar terminology—a different content. This clever but pernicious practice enables the Modernist preacher to appear to the orthodox and devout in his congregation as clad in sheep's clothing, while to the plastic and budding minds of the modern school and college-bred youth he appears as "an angel of light."

As I told you over the phone, Dr. MacKay, on page 11 of his tract in support of "Modernism" says: "miracle can no longer mean capricious interference from without"—i.e., a miracle is not a supernatural act. Familiar terminology, as tabulated by Webster, defines a miracle as a "supernatural occurrence or act." On page 67 of his book (quoted on page 3 of our folder "In defence of the Christian Bible") Dr. MacKay says of this miracle that "it does not run counter to any natural law."

As I pointed out to you on Sunday "the wayfaring man though a fool" knows better than that, and if a school-boy were to write such a paragraph as the one we have quoted, in an examination, his answer would be rightly termed a "howler."

Consider the inanity of the first sentence: "The feeding of the five thousand offers great difficulties to many scientifically trained minds today." Why "scientifically trained" minds? Does not such an occurrence run counter to all human experience? and can any human mind "explain" such an act?

And then, after calling attention to the human and natural impossibility of such an act, he plainly shows he is floundering, by stating that "it does not run counter to any natural law." Is it not a natural law that subtraction, alone, results in depletion or diminution? And yet, from the contents of one lunch basket, five thousand people were fed and twelve baskets of fragments remained. Does Dr. MacKay suggest that Jesus practiced legerdemain and was a charlatan, as is claimed by Chas. Smith the Atheist?

Then, intoxicated by his own sophistry, the good doctor lurches unto the statement that the miracle "is no more wonderful than the miracle of the loaf we take each day without any wonder," and which, he says, is "ministered to us by the thought and toil of a multitude of our fellow-men."

And this suggests a few thoughts:

1. That Dr. MacKay's daily loaf and the daily loaf of all you Modernists, "ministered" to you by the thought and toil of a multitude of your fellow-men," is a United Church loaf.

2. That the "multitude of your fellow-men" who supply your daily loaf are United Churchmen who believe that the miracles were supernatural; who believe that the Bible is a true revelation from God, and not a mixture of "Hebrew Folk Lore" and "Persian Cosmology," and who believe that Jesus of Nazareth was divine, and the eternal Son of God.

3. That the very sight of this daily United Church loaf, supplied "by the thought and toil" of United Church trinitarians should cause you to "wonder" if you are ethically right in transmuting it into a Unitarian loaf, and in not giving the toiling multitude of your employers, their "quid pro quo."

4. That when and as this "multitude of your fellow-men" become convinced of your apostasy, then your daily loaf will, in strict accordance with a "law of nature" (human nature) become smaller and smaller.

Now, sir, please do not accuse me of "bitterness"—I am not a continuing Presbyterian. While I do not look upon you Modernists any longer as Christian brethren, I have the kindest feeling for you as fellow-citizens in a difficult, a disappointing and disillusioning world.

I feel, in fact, a great pity for you "Modernists." To quote the New Outlook of the 15th inst, you "Modern Adventurers have climbed up to the peak of science and scholarship" (instead of walking with the Saviour in the valley of humility and renunciation) "and have looked from the point of vantage of the critical historian, the anthropologist, the biologist, the paleontologist, and all others who claim to be the custodians of truth." (The American Association for the Advancement of Atheism claims to be a "custodian of truth," and says that "fraud begot the Bible and sustains it.") You Modernists have yoked yourselves with the Higher Critics and the materialistic scientists, and have allowed yourselves to be led into an impossible situation where you are the helpless butt of the ridicule of the atheists.

You remind me of a story of a farmer down east, a huge, lumbering son of toil, proud of his strength, who conceived the idea of "breaking in" a pet steer by yoking himself up with him. The pair were shortly seen careering wildly over a neighboring hill, or "peak," or "point of vantage," and the farmer was heard shouting frantically: "Head us off! Will no one head us off?"

By God's grace this is the task of the Fundamentalist Association, sir, to head you Modernists off.

Now, sir, in closing, let me admonish you, if you are not an out and out Modernist, to pull your neck out of the yoke and take your stand with us; and may God grant you grace.

Sincerely yours,

JOHN N. STURK

Secretary First Fundamentalist Association
of United Church Laity.

Winnipeg, Man. August 29th, 1928.



CHAPTER XIII.

APOSTASY!

What Is It?

Dr. Chas. Clayton Morrison, noted Editor "Christian Century," Chicago, Ill., was in Winnipeg in April, 1928, and undertook to give the "Mind of Christ" in citing his opinion as to the outcome of Church Union in Canada.

The Christian Century is a leading Modernistic journal of the U. S. A.

The Manitoba Free Press published his "findings" in an article on May 5th, 1928. He says: "One of my chief purposes in going to Canada on a tour of inquiry was to get at the reasons which had actuated the minority in its unyielding defiance of the majority, a defiance for which the cause of Christ has paid and is paying an immeasurable price. Was there a good reason for the minority's defiance? Was there a Christian reason? . . . Can these brethren . . . justify their enterprise with an apologetic which they could present unblushing to Christ Himself? . . . Our question is 'What does Christ think about it?' How does it look when seen through His eyes? . . . My answer then . . . is that Christ looks upon THE ANTI-UNION PRESBYTERIANS with the same eyes through which He looked on Simon Peter when the cock crew, and that He has every reason for thinking the same thoughts which He thought then. For if there is any such thing as denying Christ THIS NON-CONCURRING PRESBYTERIAN CHURCH has surely denied Him."

HE CHARGES APOSTASY

Rev. Morrison says further: "But the defectionist group in Canada is peculiarly guilty because its eyes were smitten with the heavenly vision of a united church and it proved disobedient to it . . . It lowered the Christian banner and caused it to be sullied with shame. For itself it carries a different banner; it is not a Christian banner, but the banner of anti-Christ."

THE ABOVE TERRIBLE ACCUSATION, BY DR. MORRISON, OF THE PRESBYTERIAN CHURCH IN CANADA IS DISPASSIONATELY REVIEWED HEREIN IN THE LIGHT OF THE ACTUAL FACTS.

FOREWORD

The author of this pamphlet is not, never has been, and never expects to be a Presbyterian. He holds no brief for the Presbyterian Church in Canada. He believest that he XX. Articles of the Doctrinal Basis of Union, the Statutory Faith of the United Church of Canada is superior to the Westminster Confession of Faith, and that as a statement of the fundamental principles of the Christian Faith it excels anything ever written since the New Testament was given.

He honors the Presbyterian Church in Canada, however, for its stand, which he believes was taken for conscience sake, and he read Dr. Morrison's article in the Winnipeg press with astonishment and dismay. Such a terrible accusation seemed so uncalled-for, so manifestly untrue, and so utterly unlike the "mind of Christ" that he eagerly watched for the United Church

organ, the New Outlook, and confidently expected to read therein an early and complete disavowal of any connection with the Rev. Morrison's visit to Canada.

With what surprise and disgust, therefore, did he read in the New Outlook of May 16th a eulogistic editorial entitled "Dr. Morrison on Canadian Church Union," in which the following statements occurred.

"In his first article Dr. Morrison dealt, to a considerable extent, with facts and figures . . . Dr. Morrison's second article dealt with the opposition to union and specifically with the non-concurring element within the Presbyterian Church. In it he says some very frank things and insists that in frequent conference with Presbyterian leaders both east and west he was not able to secure one satisfactory Christian reason to justify non-concurrence. Apparently he had difficulty, as some of the rest of us have had, in understanding why, if non-concurrence was as completely satisfactory to those advocating it, as was claimed, it could not be carried through in a spirit of kindness and Christian charity . . . We thank Dr. Morrison for coming among us . . . We thank him for the stir and stimulus which fellowship with him has brought to us, and which the reading of his exceedingly able articles has still further increased, and we feel like promising him, in due meekness and humility, that we will do our best that any favorable prophecy he has been able to make of us will not prove too disappointing through the years."

THE UNITED CHURCH OF CANADA AN "ACCESSORY AFTER THE FACT"

In view of the fact that the U. C. C. has by this unqualified endorsement of Rev. Morrison, made herself an "accessory after the fact" to his attempted MURDER of the reputation of the Presbyterian Church in Canada; and since the Editor in the quotation above, professes a predilection for a "spirit of kindness and Christian Charity," one may rightfully enquire if said Editor considers Dr. Morrison's indictment of Canadian Presbyterians either KIND, CHARITABLE, or Christian?

STRAWS OFTEN SHOW WHICH WAY THE WIND BLOWS

The writer would not wish to unjustly accuse the U. C. C. of direct complicity in Dr. Morrison's visit and verdict but the following incidents are worthy of notice.

Information of Rev. Morrison's visit was relayed beforehand to the secretary of a Winnipeg club by the pastor of a large United Church in Winnipeg, and the suggestion was made that said club have him speak at their luncheon.

Arrangements were finally made through ANOTHER U. C. C. Pastor of Winnipeg to have the distinguished visitor speak for ten minutes at said luncheon, but this was arranged only a little before noon of the day of the luncheon.

In Winnipeg, where there are six Presbyterian Congregations, Dr. Morrison did not confer with ONE Presbyterian leader.

WAS THERE NO GOOD CHRISTIAN REASON?

Dr. Morrison laments that in all his extended tour he was not presented with one good Christian reason, by the non-concurring Presbyterians, for their refusal to unite with the Methodists.

Had he only known, he might have saved the expense of said trip, for he could have secured ONE GOOD CHRISTIAN REASON by sending ten cents to Mr. A. C. Thompson, 100 Lombard St., Toronto, for a copy of a tract entitled "AN OPEN LETTER to the Members and Adherents of THE PRESBYTERIAN CHURCH."

ONE GOOD CHRISTIAN REASON

Said tract was first published Oct. 24, 1924, and was issued again on Dec. 1st, 1925. It shows by quotations from the Christian Guardian, the official organ of the then Methodist Church, by tracts published by the authority of the General Conference, by the text books used in Victoria College, and by the published utterances of one of her outstanding ministers, that the then Methodist Church no longer believed in the atoning death of Christ, or the inspiration of the Scriptures or the infallibility of Christ. The tract concludes as follows:

"The Methodist Church of today has no longer any message for a sin-burdened world.

"Are you prepared to surrender the training of your ministers and the instruction of your children to a so-called United Church in which the Methodist body will be in a large majority and therefore the DOMINATING factor? Are you prepared to hand over your money and your church property, to have them used to teach an emasculated gospel, which declares that our Lord was mistaken and fallible—that He did not die for sinners—that He only set an example and that we must save ourselves by our works?

"Can any imaginable advantage of Church Union counter-balance the loss of belief in God's Word and the placing of stumbling blocks in the path of Christ's little ones?

"Shall we send this message to the heathen and maintain colleges for its propagation?

"As Christian men and women we appeal to you to stand fast and contend earnestly for the faith once delivered to the saints. Remain in the Presbyterian Church and seek to make her a power for good in the upbuilding of the Kingdom both here and abroad."

TWO BANNERS

Of course the above would not appeal to Rev. Clayton Morrison as a valid reason for resisting union. It seems quite all right to him and his fellow Modernists in the United Church with whom he held such sweet fellowship while in Canada, for the Fundamentalists and the Modernists to unite in the one church, especially as the Modernists are in the saddle and are manning the College staffs so as to ensure the Modernistic training of the younger generation. The indications are that the anomalous situation of having two diametrically opposed religions existing side by side in the one church will obtain only for one generation, and that in a few years there will be only ONE GOD, ONE CHRIST, AND ONE BIBLE in the United Church, instead of TWO as at present. Lest the last sentence appears too cryptic to some, I give here a recent utterance of Rev. Morrison from his journal, the Christian Century of Chicago:

"The God of the Fundamentalists is one God ; the God of the Modernists is another. The Christ of the Fundamentalists is one Christ ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible ; the Bible of Modernism is another."

THE REV. MORRISON IS QUITE RIGHT WHEN HE SAYS THAT THE NON-CONCURRING PRESBYTERIANS AND THE UNITED CHURCH OF CANADA ARE CARRYING DIFFERENT BANNERS, BUT WE SHALL LEAVE IT TO THE READER AS TO WHICH BANNER IS THE BANNER OF ANTI-CHRIST."

The legal Banner of the U. C. C., then, is the time honored Banner of the Cross and its legitimate gospel is the Scriptural "Gospel of Reconciliation" involving a divine sacrifice, a **"Lamb of God which taketh away the sin of the world."** This belief is not only held by the non-concurring Presbyterians, but is still held by tens of thousands of earnest souls, I trust in the United Church of Canada. IT IS NOT HELD, HOWEVER, BY A MAJORITY OF ITS LEADERS ; IT IS NOT TAUGHT IN THE U. C. C. COLLEGES ; IT IS NOT PREACHED FROM A LARGE NUMBER OF THE U. C. C. PULPITS. I do not ask you, dear reader, to believe this upon my unsupported testimony : I hereby produce, from the pens and the mouths of United Church professors and ministers, absolute and undeniable PROOFS OF APOSTASY.

(The teaching of the XX. Articles is given first in each case)

OF THE SCRIPTURES (Both Testaments Inspired)

"We receive the Holy Scriptures of the Old and New Testaments given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ." (From Article II.)

In the "Christian Guardian" of January 25th, 1922 (then the official organ of the Methodist Church and now the "New Outlook," the official organ of the United Church), the Editor writes :

"We cannot possibly accept . . . the supernatural and plenary authority of the Holy Scriptures . . ."

Prof. George Jackson, B. A., in his book, "The Preacher and the Modern Mind," (a text book of Victoria College) writes on page 97 : "We no longer believe that a Biblical statement is necessarily true, simply because it is a Biblical statement."

How it Works Out :

"Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions." (Bible.)

"Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." (Bible.) nnn

"When the APE-MAN emerged from utter animality he emerged with empty hands and an almost empty head. Since that time he has been filling both his hands and his head : his hands with tools and his head with ideas . . ." — Dr. Stapleford, Principal of Regina United Church College.

OF THE SIN OF MAN (A FALLEN RACE)

"We believe that our first parents being tempted chose evil and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by His grace." (Article V.)

The pastor of Maryland United Church, Winnipeg, in a sermon on Article V. on February 5th, 1928, sneered at this doctrine of a fallen race and called it a "Fallen God" theory. He said: "The Basis of Union takes its stand on the 'Fallen God' theory of Genesis . . . I think there is a great deal of evidence for the 'Ascended Beast' theory, and we have the Bible for the other side."

Dr. John MacKay, in his book states on page 30 that the law of the universe is "that past error need not be a doom; that we may take pardon for granted; forgive ourselves and start anew."

"OF CHRIST'S DIVINITY" and the "VIRGIN BIRTH"

"We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin." (Article VII.)

Dr John MacKay says on page 14 of his book, of the virgin birth, that: "though it may be cherished for its poetic beauty, it ought not to be made the foundation of dogmatic teaching about the Master"; and on page 15 he ascribed the account of the miraculous details or setting of the visit of the Magi to "Devout Imagination."

OF THE ATONEMENT

" . . . For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the Cross, satisfied Divine justice, and made propitiation for the sins of the whole world. . . ." (Article VII.)

Rev. Albert Sanford, B. A., D. D., Principal of Columbian College, New Westminster, in No. 9 of the Ryerson Essays, writes thus: "The sacrifice of Jesus may be considered as symbolic of the offering of our lives for our sins. It did not purchase forgiveness; it did not make it possible so far as God is concerned; it ceases to promote spiritual religion if considered as a legalistic sacrifice to satisfy divine law. We ought to give up our lives in sacrifice even unto death if necessary in order to expiate our sins or show our revulsion therefrom." On page 28 he calls the crucifixion "an event that never should have occurred."

"The two systems of thought constructed on differing premises diverge distinctly: the one developing a "plan of salvation," (outlined crudely and cruelly but TRULY, by Reade) in which the UNJUST wrath of God overhung humanity like a thunder-cloud until some creature of greater love than He dispelled that wrath by suffering the vengefulness of God on behalf of mankind.

Moses on Sinai is made to be a more merciful and loving being than God."—From an article entitled "Atonement" in the New Outlook, the official voice of the U. C. C., August 15, 1928, pages 6 and 23.

(The Reade mentioned above is Winwood Reade, an atheist of Victoria's reign and his outline of the Biblical "plan of salvation" which the New Outlook says is "TRUE although crude and cruel," is as follows:

"The good tidings was this: There was one God, the Creator of the world, who had long been angry with men because they were what He made them. But He sent His only begotten Son into a corner of Syria, and because His Son had been murdered His wrath had been partly appeased; He would not torture to all eternity all the souls that He had made, He would spare at least one in every million that was born."

Dr. John MacKay in his book the "Life of Lives" gives us to understand, on pages 152-153 that John iii. 16 is not the actual language of Jesus.

Article VII. says: "... above us and over us all He rules..." In this connection Rev. T. Albert Moore, General Secretary and one of the most influential leaders of the United Church of Canada, says in his tract, "The Christian Hope," chapter 2, page 3: "Psalm 110 was written in honor of Simon the Maccabee..." (According to our Lord, see Matt. xxii. 42-44, Psalm 110 was a Messianic prophecy written by David, more than 800 years before the time of Simon the Maccabee. Peter quotes this Psalm and claims its fulfilment in the risen and ascended Jesus. (See Acts ii. 34-36.)

Article XIX. teaches the second coming of Christ. Among theologians this is called the "Apocalyptic" view of Christ. According to Rev. T. Albert Moore, the General Secretary of the United Church of Canada, the Apocalyptic view of Jesus is borrowed from the Persian cosmology—"A supernatural figure known as SHAO-SHYANT." (The "Christian Hope" by T. Albert Moore, Chapter iii. page 2.)

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." (Bible.)

"For many deceivers are entered into the world, who confess not that Jesus Christ cometh in the flesh. This is a deceiver and an antichrist." (Bible.)

CONCLUSION

The known facts about the regrettable visit to Canada of the man from Chicago who undertook to reveal to us the "mind of Christ," are such that it will require a great deal of disavowal and a great number of affidavits to disabuse the public mind of the impression that the great Dr. Morrison has been acting in the role of the "hired assassin"; also that the great United Church of Canada, the great apostle of "the spirit of kindness and Christian charity" and the **vaunted example of "meekness and humility"** (this is surely sufficient to cause "Uriah Heep" to turn in his grave for envy), that this great Christian communion has been betrayed and committed by its leaders unto a most un-neighborly act against a sister communion.

"DEVISE NOT EVIL AGAINST THY NEIGHBOR, SEEING HE DWELLETH SECURELY BY THEE."—Bible.

CHAPTER XIV.

Are We Protestants ?

PROTESTS OF 1927

While the author of this book was unable to get his protests into the columns of the New Outlook, he was more fortunate in writing to the secular press. On April 18, 1927, the following letter appeared in the Manitoba Free Press:

PROTESTS DR. THOMAS' TEACHING

To the Editor :

As a United Churchman and an elder in the church, I desire to offer, in a non-controversial way, a mild protest against one aspect of Dr. Ernest Thomas' visit to our city under the auspices of the Social and Evangelical Council of the United Church of Canada, and the Winnipeg United Church Presbytery.

Let it be understood at the outset that I am no friend to bigotry and that I have no objection to Dr. Thomas teaching his particular views under the proper auspices; also that I desire to make this letter absolutely non-controversial, since Dr. Thomas, D.D., "absolutely declines controversy." And I am not basing my objection to Dr. Thomas' teaching upon appeals to Scripture, for that would be introducing the controversial element, since Dr. Thomas does not teach the authenticity and reliability of many of the New Testament records, to say nothing of the Old Testament writings. For instance, when in answer to the question : Is Jesus God ? and, How was Jesus of Nazareth the Son of God ? Dr. Thomas frankly proclaims himself agnostic, I do not in this letter base my objection upon the fact that St. Paul says that "God was manifested in the flesh," but upon the fact that the Doctrinal Basis of Union of the United Church declares in Article VII.—of the Lord Jesus Christ—that He is the "eternal Son of God," that "He was conceived of the Holy Spirit and born of the Virgin Mary, yet without sin," and that "above us and over us all He rules"; also in "Article I.—Of God"—"We worship Him in the unity of the Godhead and the mystery of the Holy Trinity, the Father and the Son and Holy Spirit, three persons of the same substance, equal in power and glory."

Again, when Dr. Thomas teaches that the body of Jesus was not actually raised to life again, and that His disciples never actually saw or felt His body but that the common experience of all was merely that they saw a light and were all seized with a common impulse to go and tell. And when he replies to the question as to what actually became of the dead body which would have been an obstacle to the faith of the disciples, by stating that he would not scout the idea nor deny the possibility of God's performing a miracle in order to remove the corpse, then, Mr. Editor, I claim the right to protest on the authority of the XX. Articles of the United Church faith which states as our belief that the Lord Jesus Christ "rose from the dead and ascended into Heaven where He ever intercedes for us," and that "there shall be a resurrection of the dead, both of the just and the unjust, through the power of the Son of God, who shall come to judge the living and the dead.

And, moreover, when Dr. Thomas teaches that the

Gospel of John was not the written testimony of an eye-witness, as it purports to be, that St. Matthew is a consistent exaggerator and that both Matthew and Luke contain "fishy stories," then I protest that the creed which Dr. Thomas is employed to teach, states that "We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations and as the sure witness to Christ."

But, sir, although Dr. Thomas is employed ostensibly to promulgate doctrines which he thus flouts, I do not base this mild protest upon ethical grounds since ethics is a term not apparently understood by many theologians, and I might not only become involved in controversy despite my precautions but find I had been guilty of a wholesale condemnation of many modern D.D's. Nay! I would rather mildly protest upon the ground of expediency, and for the following reasons: the hierarchy of the United Church of Canada has the disposal of a huge annual revenue, and were the rank and file of our large organization to become seized of the fact that the peculiar views of Dr. Thomas and others of his ilk are being rapidly disseminated and that our United Church ministry are rapidly becoming a fraternity of agnostics, then the annual golden stream might become dried at its source.

I would therefore suggest, Mr. Editor, solely upon the ground of expediency that the Church recall Dr. Thomas and send out a real "ambassador for Christ," entrusted with the "Gospel of Reconciliation," who will pray the people in Christ's stead to be reconciled to God.

(Signed) JOHN N. STURK

Winnipeg, April 15th.

Four days later, or on April 22nd, 1927, a brief reply appeared from the Dean of Manitoba College as follows:

TEACHING OF DR. ERNEST THOMAS

To the Editor:

A letter having appeared purporting to give an account of the teaching of Dr. Ernest Thomas of the United Church, I am happy to state that his messages have been deeply evangelical in character and strictly in accord with the historic teaching of the Church. Far from being vague in doctrine, he was clear and emphatic in presenting Jesus as the divine Lord and Saviour.

(Signed) ANDREW B. BAIRD

Winnipeg, April 20th, 1927.

Immediately below Dr. Baird's letter appeared the following note by the editor:

"The Free Press has received a letter from Mr. John Sturk, in which he says that he attended a meeting for preachers and Bible students, addressed by Dr. Ernest Thomas in the convocation hall of Manitoba College, on Tuesday morning, but that on entering the hall he was requested by Dr. Thomas to retire because of a letter which he had published. He says that he wished to make a statement but was unable to do so and was obliged to retire."

The incident referred to by the Editor of the Free Press occurred on Tuesday morning, April 19, at the Manitoba College Convocation Hall when Dr. Thomas refused the writer of the letter of protest admission

to his lecture, calling said letter a scurrilous letter. A full account of the incident was published in that week's issue of the "Winnipeg Mirror."

PROTESTS OF 1928

This was a stormy year for the leaders of the United Church of Canada. At the January meeting of the Lay Preachers' Brotherhood of Winnipeg, meeting in Grace Church, Dr. MacKay's book, "The Life of Lives," was discussed and Dr. MacKay was present to defend same.

The writer was present and as he had merely glanced over the book, he contented himself with commenting upon two passages. One passage was on page 13, where the doctor described the "Magnificat" as the exalted expression of a religious soul raised to a high pitch of religious fervor and enthusiasm. The writer's comment was as follows:

"To ask us to believe that the Virgin Mary was raised to such a high pitch of religious fervor and enthusiasm by her conception of our Lord, if such conception occurred in the ordinary way and out of wedlock at that, is to put too great a premium upon credulity."

The next passage commented on was page 30, where in considering the incident of the palsied man let down through the roof, to whom the Saviour granted forgiveness of sins before healing him of his malady, the doctor quoted Rev. A. B. Bruce in the Expositor's Greek Bible as saying that in forgiving the man's sins, our Lord did not utter the words with any assumption of authority, but simply out of human sympathy, as enunciating the law of the universe, which is "That past error need not be a doom, that we may take forgiveness for granted, may forgive ourselves and start anew." The writer's comment was as follows: "If Dr. MacKay has given us the real facts of the case, then the evangelist must be greatly in error in this part of the narrative. What our Saviour doubtless said must have been as follows: 'You ignorant Pharisees, you know nothing at all. I have done nothing remarkable in forgiving this man his sins, but have been simply enunciating a law of the universe. In fact all the man has to do is to forgive himself and start anew. And to show that he has the power to forgive himself, he will presently heal himself of his dreadful malady and will take up his bed and go unto his house.'"

The doctor was unable to answer these comments, and the meeting broke up without giving any formal endorsement of his book.

At the March meeting of the Brotherhood, the matter was again taken up and a resolution was placed upon the books condemning Dr. MacKay's book "The Life of Lives." It was decided by the brethren, however, not to send a notice of their action to Dr. MacKay or to the Winnipeg Presbytery or to the public press, as such action would only cause controversy, etc. Thus ended the first chapter of protest in 1928.

* * *

AND HE CAUSED ME TO PASS BY THEM ROUND ABOUT: . . . AND, LO, THEY WERE VERY DRY. AND HE SAID UNTO ME, SON OF MAN, CAN THESE BONES LIVE? AND I ANSWERED, O LORD GOD, THOU KNOWEST. (Ezek. xxxvii. 2-3.)

THE GARRICK THEATRE PROTEST AND EVENTS LEADING THERETO

On March 25th, 1928 the writer sent Dr. MacKay the following letter —

Dear Sir :

When you were present at the meeting of the Lay Preachers' Association on the evening of Tuesday, Jan. 17th last, when we considered the teachings of your book, "The Life of Lives," I stated that I had not had the opportunity of reading the book through. Since then I have given the book a careful perusal and I regret to say that I consider it a very dangerous book.

It has given me great concern, also, to hear that some hundreds of copies of the book have been printed and distributed throughout the city and that it is being taught in some of the Sunday Schools and Young People's societies. As I view your book, the result of such a course must be that the United Church in Winnipeg will become, and I do not say this without due deliberation, a fruitful recruiting-ground for the Rationalist Society.

It is my purpose therefore, in defence of the Faith, to advertise a public meeting in one of the theatres on Sunday afternoon, the 15th prox., at which I shall, with the help and by the grace of God, review your book, "The Life of Lives," and expose some of its erroneous teachings.

As I consider it only fair so to do, I hereby extend to you, sir, an invitation to be present and, if you require it, to occupy thirty minutes of the time in defence of your book and correcting me if I should be in error in any of my statements. Kindly let me know by letter at your earliest convenience if you accept this invitation, or if you prefer you may name a substitute to represent you at said meeting.

Yours for the extension of His Kingdom.

(Signed) JOHN N. STURK

Two days later the following reply was received from Dr. MacKay —

Dear Mr. Sturk :

Your letter of March 25th received. I think "The Life of Lives" is distinctly dangerous to the cold-blooded logic-chopping and barren literalism you have confused with Christianity, but nearly four thousand open-minded, open-hearted Christian men and women are finding it a real help in their Christian experience.

If you feel impelled to hire a theatre, you are very welcome to discuss this book, as well as the one enclosed*, and anything else I may have written or said, but I will not be there nor will I be represented. I shall, however, be glad to co-operate with you to the extent of seeing that the book-stores are kept well supplied with copies to meet the requirements of those whose attention will be attracted to the book by your somewhat spectacular performance.

With kind regards,
Sincerely yours

(Signed) JOHN MACKAY

The following answer was forwarded to Dr. MacKay on March 29th, 1928, in which the challenge was repeated :

* His tract in defence of Modernism.

Dear Sir :

Please accept my thanks for your courtesy in replying so promptly to my letter of the 25th inst.

I note that in your reply (26th inst.) you refuse to attend my meeting of the 15th prox., which you had a perfect right to do, but I submit, sir, that you had no right to speak so slightingly of my Christianity as you did, referring to it as "Cold-blooded logic-chopping and barren literalism."

You have therefore, sir, given me the right to insist that you attend said meeting, if only to make good this claim of yours, and I do so insist.

If you feel diffident, sir, about meeting me single-handed, I shall be delighted to have you come attended by two other really Christian products of the infidel teaching which goes under the misnomer of "Modernism."

You will doubtless claim, and I would not dispute it, sir, to supply the "warm blood" yourself; but if you would care to be assisted by a real logician I would invite you to bring along Rev. Mr. Cochran of St. Augustine Church, who as President of the Manitoba Prohibition Alliance, has, within the twelve months led the temperance hosts of this province to victory persuading them by sheer logic to vote for Beer by the Bottle last June, which concession they have ultimately received from our temperance Premier.

Then if you wish to be accompanied by a really fruitful branch (The fruits of the spirit are love, joy, peace, long-suffering, etc.), I recommend that you be assisted by Dr. Baird, D.D., who last Easter Tuesday morning refused me admittance to Dr. Thomas' Bible Class in the Manitoba College Convocation Hall and threatened me with ejection from the building by the janitor if I did not leave at once. This was done at the instance of Dr. Thomas, another fruitful branch, and simply because I had written to the press the day before a mild letter of protest against Dr. Thomas' infidel teaching.

I insist that you attend my meeting on the 15th prox., sir, and if you come attended by the said Rev. Gentlemen, I will, in consideration of the honor of being opposed by three living examples of the richest fruitage of Modernism, all D.D's. "all honorable men," extend your time from thirty minutes to forty-five minutes, to be shared among you as you may agree. With kind regards,

Yours for the extension of His Kingdom

(Signed) JOHN N. STURK

P.S.—The title of my address will be approximately as follows: "Hoof-prints of Satan"; or the Infidel Teachings of Dr. John MacKay's Book, "The Life of Lives."

J. N. S.

In the meantime Dr. MacKay's book, the Life of Lives had met another adverse critic. On March 6th, 1928, a meeting of the Winnipeg U.C.C. Presbytery, composed of 68 ministers and 30 laymen, received a letter of protest from the session of the Central Congregational Church, presented by their pastor, complaining of the teachings of the book. This letter was "laid on the table"; one of the ministers present told the writer afterwards that "they treated it as a joke."

On the morning of April 11th, the writer waited upon the Secretary of the Presbytery at his home office and obtained from him confirmation of the above facts

relating to the Central Congregational Church protest. During this conversation the said secretary of the Winnipeg U. C. C. Presbytery stated that "The God of the Old Testament was not his God," and that "the God who would slay thousands of Israelites in punishment for David's sin and would command the Israelites to slay the women and children of their enemies was not a merciful God."

(The following day the writer searched and found this very argument in Ingersoll's lectures, and in almost the same words.)

The same afternoon the writer dispatched to this minister the following letter—

Rev. and Dear Sir :

Confirming my decision as announced to you in our conversation this morning, I am holding a meeting next Sunday afternoon to protest against the teachings of Dr. MacKay's book "The Life of Lives," which teachings so much resembles Ingersoll's. I hereby extend through you, sir, as secretary of the Presbytery, a cordial invitation to the 68 ministers who on March 6th last treated the protest of Central Church with disdain, to be present next Sunday afternoon in the Garrick Theatre and occupy the 68 front seats which I am reserving for them. At the conclusion of my address any one of your number whom you may previously select will have the privilege of addressing the audience for 30 minutes, explaining their action on the 6th ult. and showing why Dr. MacKay's book should not be instantly revised and its Rationalist teachings left out.

As I explained to you this forenoon, I am not acting as Dr. Morgan's champion, nor am I authorized by the session of Central Church, but simply as a United Church layman and the father of a family, who cannot endure to have Rationalist views taught his children by false shepherds in the United Church of Canada, which like the United States of America, has a written constitution and is pronouncedly Fundamentalist.

Yours for the extension of His Kingdom.

(Signed) JOHN N. STURK

On Thursday the 12th, the writer submitted a lengthy advertisement on his lecture at the Garrick Theatre on the following Sunday to both the large dailies in Winnipeg. This advertisement which contained a copy of the above letter to the secretary of the Winnipeg U. C. C. Presbytery, was proof-read and accepted by both newspapers on Friday morning.

At the noon-hour on Friday Dr. MacKay was appraised of this fact and was again invited to be present at said lecture ; he refused.

On Saturday morning the writer was informed at the Free Press that said advertisement had been objected to the evening before by Dr. MacKay, who, it was alleged, had threatened legal proceedings if said advertisement were published as it then stood. As this was late in the evening and too late to arrange for a change for the morning edition, the whole advertisement had been killed. Changes were then made in the advertisement, the above letter being left out and it was inserted in the Evening Bulletin.

The same tactics had been followed with the other newspaper, The Winnipeg Tribune, it was alleged, and the advertisement did not appear in that paper at all. In the latter case it was alleged that Dr. MacKay's law-

yer had called them up just before they went to press and had advised them to withdraw the advertisement. The writer still has the proofs of the original advertisement as accepted by both papers.

A CANADIAN MUSSOLINI WOULD BE SOMEWHAT OF A SUPERFLUITY IN WINNIPEG.

The lecture was given in the Garrick Theatre on the Sunday afternoon as advertised, but to a small audience. Neither Dr. MacKay nor any member of the U. C. C. Presbytery was present. The audience, however, was greatly interested and both surprised and shocked at what was revealed about Dr. MacKay's teachings.

A PROTEST FROM EASTERN CANADA

A very natural query at this stage is, "Have any public protests been made from Eastern Canada, and how have they been received?"

Doubtless many protests have been sent to our Church paper, The New Outlook, but to my knowledge only one found its way into the columns of that journal and that was doubtless an oversight or inadvertence on the part of the editor.

The protest was from a local preacher of St. Lambert, Que., who though ninety years of age was able to pen a very clear and strong indictment which appeared in the New Outlook of April 18th, 1928.

This drew from Prof. S. P. Rose of the U. C. C. College at Montreal, a strong rebuke for both the "lay critic" and the New Outlook. The Rev. Prof. wrote thus in the New Outlook of May 2nd:

"Not even Mr. W. H. Rosevear's great age, and his fidelity and service to the Church for more than half a century can justify the line he takes in his letter in the New Outlook of April 18th, and I cannot help wondering why the New Outlook thinks it necessary to broadcast letters of that kind."

The good doctor should not be too hard upon the New Outlook however, for that was its first "slip" and it has not been caught "nodding" since.

A PROTEST TO THE MANITOBA U. C. C. CONFERENCE OF 1928

About a month after the Garrick Theatre lecture, the writer succeeded, with the aid of two other lay-preachers of Winnipeg, in forming a small band of earnest U. C. C. Christians into an Association of Church Laity for the purpose of combating and protesting the apostate teaching of the present leaders of the U. C. C. The following open letter from a U. C. C. minister then stationed in Southern Manitoba, was printed by our Association and distributed at our Sunday afternoon meetings at the time. It tells the fate of a protest sent by our Association to the Manitoba U. C. C. Conference of that year.

AN OPEN LETTER

To the Leaders of the United Church of Canada,
Manitoba Conference

Dear Brethren:

We are sorry that you did not see fit to read and discuss the resolution brought forward by the First Fundamentalist Association of United Church Laity at the recent Manitoba Conference, held in Central Church,

Winnipeg, which resolution called for the suppression of all preaching and teaching contrary to the doctrinal standards of the United Church. Of course you know why no action was taken, because you used political methods to suppress the resolution. You are well aware that the majority of Conference members signified their willingness to have the resolution read and discussed on the floor of Conference and that in order to hush the matter up a certain gentleman immediately proposed that the matter be referred to a committee. You are also aware that the committee selected were prejudiced to begin with, and that the resolution would never reach the floor of Conference, and it never did.

The report of the committee reads that "no action be taken," "The committee deploras the tone of the request," etc. I refer to this in order to mention some things which you, our leaders, do not "deplora" but rather encourage, such as the following: The Bible-destroying propaganda of Dr. E. Thomas, a Secretary of Social Service and Evangelism for the United Church. Dr. Thomas declared before a large number of ministers in Winnipeg that "The Bible is all balled up," and this man gets thousands of the people's money to go to Young People's Conferences and Summer Schools to tell our young people such faith-destroying lies. Why? It would be interesting to plain folks to know.

You, our leaders, do not "deplora" the fact that a Winnipeg professor of one of our United Church colleges, told a theological class that Jesus taught "Jewish ideas" and that "He was limited to the knowledge of His own day."

You, our leaders, did not "deplora" the fact that at our recent Conference, Dr. Line, Professor of Victoria University, Toronto, said that "the Bible does not settle anything," that "Jesus was not infallible," that "our authority today is not the Bible but human experience." Yet this same gentleman (for whose presence the Conference Committee is responsible) informed the candidates for ordination that if they could not believe and preach the Virgin Birth, and what the New Testament writers wrote concerning Christ, they could preach what Jesus Himself taught. But what did Jesus teach? Did He teach "Jewish ideas," and was He "limited to the knowledge of His own day" as you our leaders and college professors say? Remember that Dr. Line himself told the Conference that even Jesus was not infallible, so what are these young men to do? No wonder one of our own people said "Dr. Line handed the Ordination Class a broken sword."

Why should you, our leaders, "deplora" the honest and courageous attempt of our laity to draw attention to the deplorable state of affairs within our Church? But this is not a thing of yesterday; some of us have been alarmed for a number of years at your Modernistic tendencies, without seeing a word of protest from pulpit, pew, or press. If you cannot stand for the doctrinal basis of our Church why not go where you will be free to teach and preach what you like? It is rumored that you are determined to "change the Doctrinal Basis of Union to suit your Modernistic ideas." We are glad that some are awake to these facts, and are now resolved to let the unsuspecting United Church members know the character of your teaching and leadership and the whole issue of Ecclesiasticism, Centralization, and Mod-

ernism will be given publicity that the Word of God and the Faith of our beloved Church may be sustained.

UNITED CHURCH MINISTER

August 30th, 1928.

Published by the **First Fundamentalist Association of United Church Laity, 585 Ellice Ave., Winnipeg.**

* * *

The Dr. Line referred to in the above gave four addresses strongly evolutionary in character during the morning devotional periods of Conference. He was speaking in Central Congregational Church where the conference was held, and from the pulpit of a strong, anti-evolutionist. The writer attended Central Church the following Sunday morning (Conference Sunday), expecting or half-expecting to hear the pastor condemn those utterances. The only reference made to them was in the following words: "The sermon this evening will be by the Rev. J. Line, who has been bringing us every morning during conference messages of heart-searching."

PROTEST TO SESSION OF MARYLAND CHURCH

On the evening of June 20th, 1928, or ten days after the close of the Manitoba U. C. C. Conference, the writer presented to the "Session" of Maryland Church, Winnipeg, the following letter of protest against the teachings of his pastor the Rev. Mr. Waite, a thorough-going Modernist:

Dear Brethren:

It is with regret that I feel constrained to register a protest against certain teachings and statements contained in our pastor's discourses within the last eight months, which appear to be utterly at variance with our Statutory Faith as contained in our Doctrinal Basis of Union so recently ratified by Act of Parliament of Canada.

As you are doubtless aware, members entering our Church are required to profess themselves "in heart and conscience in agreement with the Faith of the United Church," this Faith is required to be taught in our Colleges, and the acceptance of our XX. Articles is required from all ministers entering our United Church from other evangelical denominations.

The particular statements made by Mr. Waite, and about which I am making this protest, are as follows:

1. On Nov. 13th last, Mr. Waite made this statement from Maryland pulpit; "The salvation of society demands a new manifestation of God in human character equal to WHAT WE ARE PLEASED TO CALL the Incarnation of God in Jesus Christ."

I object to the above statement as being at variance with Art. VI.; and I protest strongly against the veiled slur or denial contained in the words "WHAT WE ARE PLEASED TO CALL."

2. On Jan. 29th last, in a discourse from Maryland pulpit on our Doctrine and commenting on Art. II. on revelation, Mr. Waite said that "There is more in the world than the Bible." Of the Bible he said: "If I were shaping the Creed I would not express it in just the same way. I would not put in those words: 'ONLY

INFALLIBLE RULE OF FAITH AND LIFE.' On the same occasion he referred to the story of the prophet Elisha and the two she-bears as "a horrible story of depraved character in the boys and IN THE PROPHET."

3. On Feb. 5th last, in a sermon from Maryland pulpit on Art. V., Mr. Waite said that the Article "takes sides with traditional orthodoxy" in answering the question, where does man's moral nature arrive from? And he stated that "the Basis of Union is ultra-Fundamentalist and ignores the tendencies of scientific thought." He said: "The Basis of Union turns its back upon science and I don't think that is honest." He said, moreover, "I haven't given my brains away to the United Church of Canada," and "I know the ministers of the Winnipeg Presbytery pretty well and that is what they think."

Furthermore, Mr. Waite sneered at the doctrine of the Fall of Man contained in Art. V., by calling it the "Fallen God theory": he said, "The Basis of Union takes its stand on the 'Fallen God theory' of Genesis," and, "I think there is a great deal of evidence for the 'Ascended Beast' theory, AND WE HAVE THE BIBLE FOR THE OTHER SIDE."

IS MARYLAND CHURCH SESSION WILLING TO ACCEPT AND CONDONE PREACHING AND TEACHING WHICH WILL INEVITABLY BRAND HER AN APOSTATE CHURCH?

Your Brother in Christ,

(Signed) JOHN N. STURK

When the writer presented the above letter to the secretary of the "Session," the pastor who was presiding, and sitting at the same table reached over, took the letter, read it to himself, and thus addressed the Session:

"Brethren, in this letter Mr. Sturk is attacking my orthodoxy. As a member of this church, Mr. Sturk has a perfect right to attack my orthodoxy, but this is not the place to do that; I am answerable to the Winnipeg Presbytery for my religious views, and that is the place for Mr. Sturk to present his complaint, not here. Therefore, I much prefer that his letter be not read here tonight."

To this the writer replied:

"Brethren, Mr. Waite knows perfectly well that any protest of mine in this connection should be made, not directly to Presbytery but through the Session of my Church. Since the Session could not reasonably present my protest without first reading and considering it, I beg that the letter be read and discussed here this evening."

This appeared to ruffle Mr. Waite's urbanity, and he replied that he could not allow a visitor to come in and dictate to the "Session" what it should do; and he actually got a motion put on the book, that the letter of protest be not read.

The writer then asked that the Session pass the letter on to the Presbytery without reading it. To this the pastor replied:

"Well, brethren, as Mr. Sturk said before; we cannot very well present a protest to the Presbytery without knowing what is in it, therefore, I am afraid we cannot do as he wishes." And that was that! There was not a mouse present who was brave enough to "bell the cat."

CHAPTER XV.

THE PROTEST TO THE U. C. C. GENERAL COUNCIL

The following letter of greeting was sent by the Fundamentalist Association of United Church Laity, Winnipeg, to the Biennial Council of the U. C. C., meeting in Young Church, Winnipeg, in September, 1928. Brethren:

We, the officials of the First Fundamentalist Association of United Church Laity, on behalf of our association, extend to you greetings of welcome and best wishes for your continuance in prosperity both temporal and spiritual.

Our prayers ascend to Almighty God for His blessing upon your deliberations, and His guidance in your decisions, that they may make for the extension of His kingdom and redound to His honor and glory.

On perusing your agenda we are struck by the fact that you appear to be anxious and troubled about many things and to be "cumbered with much serving"; while, to quote Rev. J. H. Riddell, Principal of Wesley College, in last Saturday's issue of the Manitoba Free Press, "EVERYWHERE WORKERS AND MEMBERS ARE WAITING FOR SOME INSPIRING MESSAGE." As the good doctor says: "IT IS NOT SO MUCH REGULATION AND DIRECTION THE LOCAL CHURCHES AND MINISTERS STRUGGLING WITH INDIFFERENCE AND APATHY NEED AS IT IS NEW HEART AND THE THROB OF A NEW ENTHUSIASM."

If we, an association of humble laymen, may be permitted to advise such an august body of men as yourselves, we would suggest that NEW HEART AND NEW ENTHUSIASM may be found in a general rally of all Christian assemblies to the defence of God's revealed truth as contained in the Christian Bible.

We, therefore, take the liberty of presenting for your prayerful consideration the copy of a resolution, passed by our association at our meeting on Sunday last, which is attached hereto. We trust that you may be guided by the Holy Ghost to take a strong stand in defence of the Holy Scriptures of the Old and New Testaments, given by inspiration of God, which "we receive," to quote further the second article of our Doctrinal Basis, "as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ."

We have a widely signed petition agianst any summary changes in our statement of Faith at this Council, containing signatures of church boards and individual church-members, not only from Manitoba but from Alta., Sask., Ont., N. B. and N. S. We accept the assurance of our United Church Officials, however, as advertised so widely last month in the press of the Dominion, that "The Statement of Faith is not listed among matters which will come up for review." We are holding said petition in abeyance, however, against a possible consideration by Council of the overture of the Montreal Presbytery re: Baptism and Church membership."

Concerning the threatened libel suit by Principal MacKay of Manitoba College against our President, J.

A. Comba, we would refer you to St. Paul: "Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers." Also, why should the Christian character of a clergyman SUFFER through comparison with the statements of Ingersoll? Now we beseech you, brethren, "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they are such as serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

"The grace of our Lord Jesus Christ be with you, Amen." By order of the Committee of Management.

(Signed) JOHN N. STURK, Secretary

No reply was received from the moderator of the General Council until about a month later. his letter being dated October 4th, 1928. A lengthy and comprehensive reply was drafted and signed by the Vice-President, Secretary, and three other members of the Committee of Management, all members of the United Church of Canada. This letter was intended for publication and was forwarded to the Moderator as an open letter. As it recounts the various incidents connected with the protest to the General Council it is given here in part.

DIGEST OF OPEN LETTER

In reply to the Moderator of the United Church of Canada from the Fundamentalist Association of Church Laity

EXPLANATION

The Fundamentalist Association of Church Laity have raised the standard of revolt against the so-called "Modernist" teaching of many of the clergy, especially in the United Church of Canada. The clergy resent the charges of infidelity and apostasy, but refuse to meet the issue fairly and squarely, and are repeatedly taxing their brains for expedients to prevent an open discussion of the matter in any of the Church courts.

This open letter exposes a very clever ruse adopted at the recent meeting of the Biennial Council of the United Church of Canada, by their Modernistic secretary, Rev. T. Albert Moore, who was called "a wily old saint" by an Old Country visitor at an open meeting of the Council.

DIGEST OF OPEN LETTER TO THE MODERATOR OF THE U. C. C.

363 Agnes St., Winnipeg, Man., Oct. 30, 1928.

The Right Reverend Wm. T. Gunn, D.D.

Moderator United Church of Canada,
421 Wesley Building, Toronto, Canada.

* Right Rev. and Dear Sir:

Your letter of the 4th inst. in answer to ours of the 7th ult. came duly to hand. We have also to acknowledge the return of our enclosure.

* We do not recognize your right to the use of the title. We have simply copied it from your letter-head. It is no part of the legacy from either of the three uniting churches, and your use of it reminds us of the possibility of our travelling the road that leads to Rome.

(The next three paragraphs refer to the publication by the Fundamentalist Ass'n on Aug. 9, last of a notice of a petition to the General Council against any changes in the U.C. Creed without a reference to the pastoral charges as provided by statute; recalls the widespread interest aroused, and the subsequent protestations in the public press by U.C. officials that no changes were slated. The letter then proceeds.)

We accepted the assurance of the officials, rejoicing in such an easy victory, and set ourselves to a new task. This was the preparation of a resolution condemning "Infidel attacks on the Christian Bible on the part of the 'American Ass'n for the advancement of Atheism' and OTHERS." Along with this resolution, which we passed on Sept. 2, we published in the same folder extracts from the publications of one Atheist and two Modernists, showing their unanimity in attacking the authenticity and reliability of the Christian Bible and the divine generation and prophetic Messianic character of Jesus of Nazareth. . .

On the 6th of Sept., the General Council, the highest court of appeals in the United Church of Canada, met in Young Church, Winnipeg, your lordship having been appointed Moderator the evening before. You found that our petition had not been sent in, and to guard yourself against its expected presentation you immediately passed a resolution that you would admit no more appeals, your lordship admits this act in par. 2 of your letter, in the following words: "The memorial from your association was, I understand, not brought before the Council at first because a general resolution to accept no more memorials after a certain date had already been passed at an early meeting."

At the same time, and in order to fortify yourselves still further against a possible presentation of our petition with its attendant exposure of our apostate leaders, a statement was sent to the press the same day. This statement, which dubs our Fundamentalist association HYSTERICAL and plants a JUDAS KISS upon the chaste brow of our infant creed, is to be found in the Winnipeg Evening Tribune of Sept. 6, page 2, columns 1 and 2, under the display heading —

"FUNDAMENTALIST ASS'N FEARS CHURCH DOCTRINAL CHANGES.

**But Council says Statement of Faith not among Matters
to be Discussed"**

We simply quote therefrom the JUDAS KISS:

"Questioned as to the exact situation another official said that the Statement of Faith stood as a monument to the magnificent devotion and ability of such men as the late Principal Caven of Knox and the late Chancellor Burwash of Victoria.

PRIZED HERITAGE

This great statement of Christian belief was too highly prized a heritage to require hysterical defence or to be lightly altered. The charges were based on a misapprehension. . . "

You thus, sir, had the stage all set and the procedure well ordered for making a FIASCO of the expected

presentation of our petition. **BUT IT WAS NOT PRESENTED.**

(Instead of walking into the trap thus cunningly laid for them the Fundamentalist Association had contented itself with a letter of welcome which announced that it was withholding the petition and was accepting the assurances of the officials).

The reply to the Moderator proceeds thus :

But our letter of greeting was altogether too dangerous a letter to be read to the Council, for in paragraph five we asked the Council to take a stand in defence of the Christian Bible and condemning Atheistic and Infidel attacks thereon; and we enclosed our folder containing our resolution of Sept. 2 with extracts from the abominable tract of the Atheist, Chas. Smith, Pres. of the 4A Association of New York City, and from "The Life of Lives" by Principal John MacKay of Manitoba College, and from "The Christian Hope" by your "good secretary, Dr. Moore." These quotations showed the practical unanimity of the three authors in attacking the authenticity and reliability of the Christian Bible, and the divine generation and prophetic Messianic character of Jesus of Nazareth.

A GREAT DECEPTION BUT AMAZINGLY TRUE

What was to be done? It would be suicidal to read such a letter to the Council, a majority of whom doubtless actually believed **OUR HIGHLY PRIZED HERITAGE**. This could be done: present it without reading it and let it be received as the **ANTICIPATED PETITION** and—**ITS QUICK PASSAGE TO LIMBO WAS ALREADY PROVIDED FOR.**

This great but easy deception was actually perpetuated on the following morning, as is shown by the press notices, and your lordship refers to the incident in the second paragraph of your letter as follows:

"Our good secretary, Dr. Moore, however; brought your memorial again before the General Council with a vote to reconsider the matter of receiving further memorials. The Council, however, declined to re-open the matter at that late date."

We immediately sent your lordship the letter to which you have at length replied, and in which we called attention to the deception which had been practised upon the Council and of which our association was the victim, and we called upon your lordship to at least have our letter of greeting read to the Council. We also enclosed our one copy of the infamous tract by the Atheist, Chas. Smith, that you might realize the despicable character of the propaganda, to the endorsement of which the Council had been practically though innocently committed. We also tried, though unsuccessfully, to correct the misconception through the press while the Council was in session.

Your lordship's long silence led us to the conclusion that our letter and the Atheist tract had been withheld from you; and we were strengthened in a cherished belief that your lordship had not been a party to the **FRAUD** when we heard, in one of the closing meetings of Council, your lordship's declaration of personal consecration to deeper spiritual devotion, in the memorable words of our adorable Saviour, "And for their sakes I sanctify myself." Seeing that it is God who sanctifies, and that of none save our blessed Lord does the New

Testament make such a predication, your words that evening were somewhat startling; BUT HOW STRANGELY DO THEY REVERBERATE IN OUR MEMORY AFTER YOUR SPHINX-LIKE SILENCE WHEN WE READ YOUR ADMISSION IN YOUR FIRST PARAGRAPH—"I had your letter carefully before me in an endeavour to find time and place for writing you."

The third paragraph of your lordship's letter requires special comment, not for what it says but for what it leaves unsaid, it reads as follows:

"I am returning the enclosure in your letter, which you desired to have me send back."

Although the enclosure was that dishonest and blasphemous tract, "The Bible in the Balance," by the President of the American Ass'n for the Advancement of Atheism; although its author "indicts the Bible as inauthentic, incredible, and immoral;" calls it "the greatest hoax in all history," classes the divine generation of Jesus with the Grecian fables, and loudly challenges refutation; although your lordship had this tract before you during a whole week of Council sittings: yet you preserve either the stony indifference of Gallio or the craven silence of Saul before Goliath, and you finally return the tract to us without comment—without a word of pity for the misguided Atheist, or a word of commendation for our association on our stand in defence of the integrity of the Holy Scriptures!

Surely the Moderator of the United Church of Canada is in the position of God's watchman and or a protector of the flock. Can it be, then, that your lordship is a latter-day example of those of whom the prophet Isaiah speaks as follows—"All ye beasts of the field come to devour, yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping (marg. dreaming, or, talking in their sleep), lying down, loving to slumber"?

The last paragraph of your lordship's letter seems to be an amplification of the marginal reading noted above, when viewed in the light of the present controversy. Consider it:

"I am sure if you had been able to be present at the meeting of the General Council, you would have been happily impressed with the affection of the members one for another, their hearty responses to the deeply spiritual notes that were struck from time to time in the various addresses and reports and also their evident appreciation of the devotional hours and especially of the passages read from the Word of God.

Yours sincerely

(Signed) WILLIAM T. GUNN

WHAT BOOTS IT, when "all the beasts of the field come to devour, to content one's self with calling attention to the confiding innocence and the sweet affection and the well-nourished condition of the Flock? If your lordship is really, as the prophet says, "sleeping," then we pray you, AWAKE! Or, if to you spiritual whoredom or idolatry is a light thing, then let us warn you that you are the nominal head of a coterie of religious leaders, some of whom are so apostate that the Scribes and Pharisees of our Lord's day "shall rise up in judgment with them and shall condemn them."

(In support of the last statement, articles in two recent issues of the Official Organ of the U. C. C., *The New Outlook* are quoted from, and the writers are accused of blasphemy. It is alleged that in the first article the idolatry of Old Testament times is condoned and a properly selective image-worship for that period is approved; that the deity of Jesus is reduced to a purely human anthropomorphic conception which makes Him simply an evolutionary successor and substitute for the Bull and Calf Images of ancient Palestine; and that any idea of "propitiation" is not to be thought of in connection with His death. The article is found in the issue of Oct. 10th, pages 8 and 23.)

YOUR LORDSHIP, can you read the above-mentioned article in our Church Organ and compare it with Article VII. of our "Highly Prized Heritage" and then not agree with us that the Official Eulogy of our statement of Faith, published in the press on the 6th of Sept. and quoted on the second page of this letter, IS A "JUDAS KISS"?

(If anything were needed to convince those of real discernment of the apostasy of the leadership of the U. C. C., it is surely supplied by the concluding paragraphs of this letter, in which it is shown that they are in perfect agreement doctrinally with the Atheist Winwood Reade of Victoria's Reign.)

Let us give one other illustration. In the Official Voice of our United Church, of which your lordship is the Official "Angel," in the issue of August 15th, pages 6 and 23, in an article on "Atonement," the author is quite frank in showing that there are two distinct religions in the United Church of Canada. The statement is made that:

"The two systems of thought constructed on differing premises diverge distinctly: the one developing a "plan of salvation" (outlined crudely and cruelly but truly, by Reade)"—then follows a blasphemous caricature of Articles V. and VI. of our "Highly Prized Heritage" as follows:—"In which the unjust wrath of God overhung humanity like a thunder-cloud until some creature of greater love than he dispelled that wrath by suffering the vengefulness of God on behalf of mankind. Moses on Sinai is made to be a more merciful being than God."

YOUR LORDSHIP! WE adjure you; take immediate official steps to have the infidels and apostates expelled from the United Church of Canada, or else "He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks" may come quickly and "remove thy candlestick out of its place, except thou repent." And may God grant you grace.

Respectfully yours

(Signed by) Sec'y-Treas.

Vice-President

and three other members of the Committee of Management, all United Churchmen. United Church Chapter of the Fundamentalist Ass'n of Church Laity, Winnipeg, Canada.

CHAPTER XVI.

PROTESTS OF 1929 AND 1930

Protests of 1929 appear to have been limited to three pamphlets which are given in this book as chapters XI., XII. and XIII. These pamphlets were sent all over Canada and could not have been very acceptable to the leaders of the United Church.

On Oct. 1st, 1930, there appeared in the Church paper, the New Outlook, the following editorial (given here in part) :

"LET US BE DONE WITH SNIPING"

"It was the Rev. Dr. R. B. Cochrane, General Secretary of Home Missions of the United Church of Canada, who spoke against sniping at the General Council meeting last week. And he spoke with great intensity and earnestness. He expressed, in the midst of a most impassioned address, the hope that sniping would cease and that men in the Church in official positions might be allowed to carry on their work with the finest chances for success and effectiveness. . . "

"Following the Great War there was a book written about sniping. It told all about it methods and the part it played in the great struggle. One reader of that book at least was not greatly inspired by it. In the clearer light that shone about us after that struggle was over, sniping seemed to be one of the most diabolically cowardly of the things that war taught men to do and sought to justify them in doing.

"But whatever sniping may be as directed against an enemy when war passion is at its height, when it is directed against a supposed friend and one who is a fellow-laborer in the cause and kingdom of the Prince of Peace, it would seem to be an utterly diabolical and unpardonable thing. In the name of all that is decent and kindly and Christian; in the name of the great cause which should lie so close to the heart of every Christian, and which in our day has so many inevitable foes and hindrances, it is time that the thing that Dr. Cochrane was talking about should be done away with. Let us be done with sniping in the Church forever and a day! Of all the unwise and unchristian things we do it surely is the worst."

There was immediately forwarded to the New Outlook, with a request for publication, the following reply:

"Re. the New Outlook Editorial on Sniping"

To the Editor of the New Outlook

Rev. and Dear Sir :

Your editorial in today's New Outlook entitled "Let Us Be Done With Sniping" will come, I am sure, as a great shock to the membership of our Church throughout Canada. It is surely a distressful sign of decadency

of our times that any member of our great and illustrious Church should imitate the "SNIPER," and from the safe ambush of anonymity, shoot his poisonous barbs at the devoted leaders of the United Church of Canada.

For this is what your editorial can only mean, else you could not fairly compare him to a "SNIPER." Surely such a contemptible creature is beneath our notice. For myself, I can find no excuse or palliation of his conduct within my heart. He should not plead as an excuse that he is only one member in over half a million, and that he dare not expose himself to the enmity and power of our great organization. If he has anything worth while to say against our honest, saintly, Christlike, and lovable leaders, let him come out like a man and say it over his own signature, and be willing to take the consequences. We could all respect such a man, be he never so mistaken.

Were he to pursue such a manly course, the editors of the New Outlook would doubtless open the columns of the Official Voice of the Church to him and allow him to air his grievances where they would be able to meet him with all the resources of their Christian love and Christian learning, and either win him to a better way of thinking or else completely squelch him in fair and open discussion.

For I am assuming what your editorial leads one to assume, that this creature is in the wrong, that he has been saying and writing untrue and bitter things about the under-shepherds of the United Church flock and has added to the enormity of his crime the dastardly offence of withholding his name. If so, then he certainly deserves all the contumely of your masterly invective, and is unwise and cowardly, unkind and unchristian, indecent and diabolical, and has committed an unpardonable sin.

Doubtless a great many will be curious to know just how low this erring brother has fallen in what he has said, and even you, sir, will probably wish to determine his identity. From the fact that it was our genial Dr. Cochrane who brought this matter to the attention of the General Council of the Church in a "most impassioned address," I would judge that the culprit resides in Winnipeg. As Winnipeg is not a very large city, it should not be an insurmountable task to discover the creature's identity; and I, for one, will gladly offer my best powers to that end, on the distinct understanding that you either open the columns of your paper to him freely and unreservedly and by your editorials give him the castigation he deserves, or else hale him before the courts and have him punished for slander.

Yours for Truth and Justice

(Signed) JOHN N. STURK

A United Churchman

The writer surmised that if he were not the only one at whom the New Outlook's editor was sniping, then his letter would find place in the Readers' Column of the paper; and that if he were the chief offender, then it would not.

As the weeks went by without its publication, he concluded that they dared not print it and that he had successfully "called their bluff." He was confirmed in his conclusion by receipt of the following letter:

W. B. Creighton, B. A., D. D., Editor
Robert Graham, B. A., Assistant

THE NEW OUTLOOK
422 Wesley Buildings, Toronto 2, Ont.

Office of the Editors
October 23, 1930

Mr. John N. Sturk
363 Agnes Street
Winnipeg, Man.

My dear Sir :

I presume that you did not have much expectation that your letter of recent date would have publication in the columns of "The New Outlook." Your guess that Dr. Cochrane had reference in his address to some definite person in Winnipeg did not seem at all likely to me so I waited until I could see him. He assures me that he hadn't Winnipeg or any one in it in his thought at all. Under such circumstances, therefore, it would be quite misleading to publish your letter.

Very sincerely yours

(Signed) W. B. CREIGHTON

It would have been quite in order for Mr. Creighton to have published the letter and to have added his disclaimer in a footnote. Had he done so he might have been believed.

No really thoughtful criticism of an adverse nature ever finds its way into the columns of the New Outlook in these days, and the infidel writers therein have been given so much rope that they have hanged themselves, as this book shows.

The kind of letters which Mr. Creighton delights to print is well illustrated by the following sample from the "New Outlook" of Oct. 29th. The editor's heading is, "Another View of the Matter," but perhaps a better title would be,

"AMBROSIA FOR U. C. C. GODS AND SUPER-MEN"
or, just simply,

"THISTLES"

(WE have taken the liberty of capitalizing what, in
OUR judgment are the most important words
in the letter)

To the Editor of the "New Outlook" :

Dear Sir :

There lies before ME on MY desk the latest edition of The New Outlook. I have just read with some amusement the volcanic eruption from the pen of "Student Missionary" in his tirade against the Editor of the New Outlook, the editorials, the contents of the paper et al. It had all the earmarks of the result of youth. Could WE in utmost kindness say to OUR young friend, that as the years go by he will make the discovery that all such type of correspondence gets one nowhere, and accomplishes nothing. Might I crave a small space in the

columns of your paper to give the judgment of another minister in his relation to this chief organ of our Church. This is the first time WE have ever written to the paper, though on many occasions, have been tempted so to do. Having been now for some time an ordained minister of the Church, WE have had many periodicals come to OUR desk, and have had ample opportunity to make comparisons and to judge as to the merits or the demerits of OUR own paper in its comparisons with others. We would like to say after having read for some time the best periodicals of religious thought in the old land, and the many magazines and religious weeklies of the land to the south, We have long since been convinced that the New Outlook stands the comparison with all of these as quite the equal in the content of its material, and none surpass the clarity and sanity of thought expressed in its editorial pages. In the general make-up of our Church paper, we have an organ of which we may be justly proud, and is more worthy of our encomiums of praise than our piffing and mediocre criticism. For many years WE have been tempted to write OUR appreciation of OUR own Church paper. WE have read carefully this latest edition, from its "Mostly About People and Churches" to its "Alleged Humor," and it surprises US beyond measure how any one reading such a copy cannot but be deeply impressed by the wide diversity of news material, and such items of surpassing interest that such a number contains. It is a profound conviction WE have, that many a minister might find in this weekly visitor foundation material for many a good sermon, and would soon find his congregation responding to such pulpit ministrations. WE earnestly suggest that the time has come for a cessation of sniping at our editors and their staff, and that more time be given to an intelligent appreciation of what they are rendering to the Church and the Kingdom of God through the medium at their disposal. WE appreciate the courage of the editor in publishing such a letter as our young student friend has written. It is a splendid exhibition of that Christian courtesy which has been so remarkably in evidence during all these years in which he has been our distinguished and most highly honored editor-in-chief. WE would congratulate the great United Church upon having such a periodical as its chief organ. Were WE to cancel all periodicals to which WE subscribe save one THE NEW OUTLOOK would continue to be OUR abiding friend.

DAVID WREN

THE WREN IS A SMALL BIRD WITH A VERY LARGE MOUTH.

The latest protest is this book "The Looting of a Legacy," which the author sends forth in earnest hope and faith that God will use it to arrest the terrible apostasy now so rampant in his beloved Church.

CHAPTER XVII.

WHAT IS TO BE DONE ?

Chapters fifteen and sixteen show quite plainly the futility of any appeal at present to the ministry of the United Church of Canada. Not that there are no ministers who hold to the faith of their fathers and the Statutory Creed of their Church ; in fact the writer believes that a majority of the ministry of the United Church still believe the teachings of our "priceless heritage." BUT THEY ARE AFRAID TO SPEAK OUT. One prominent minister of the United Church told the writer two years ago that if he were to stand upon the floor of Conference and oppose the teachings of these leaders that he might never hope for another ministerial charge, which would be worth having.

The only effective appeal to be made at the present time must be made to the laity, they who provide the sinews of war. "WHO PAYS THE PIPER, CALLS THE TUNE"—or should do so, at any rate.

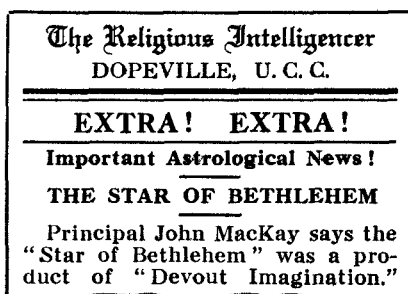
The writer advises that all United Church Christians who read this book adopt a policy of passive resistance until the meeting of the next General Council.

WITHHOLD YOUR CONTRIBUTION, SEND YOUR CHILDREN TO SABBATH SCHOOLS WHERE THE WORD OF GOD IS HONORED AND BELIEVED IN AS A DIVINE REVELATION. ACQUAINT YOUR FRIENDS AND FELLOW CHURCH-MEMBERS WITH THE TERRIBLE STATE OF AFFAIRS NOW EXISTING IN OUR BELOVED CHURCH. LET THEM READ THIS BOOK, SEND COPIES OF IT TO DISTANT FRIENDS AS YOU MAY BE ABLE.

Then, although the writer is neither a prophet nor the son of a prophet, he predicts that when the next General Council meets, the staggering losses, both in members and in revenue, will impel immediate official action, and that such a reformation in the Church will ensue as will make for a revival of sincerity and of genuineness of religious experience, and will result in the return of our Church to that straight gate and that narrow way, which upon the authority of our blessed Lord is THE ONLY WAY THAT LEADETH UNTO LIFE.

THE END

EPILOGUE



A BRIEF GLOSSARY

INFIDEL—One who denies or is traitorous to the accepted tenets of Christianity. The accepted tenets in the Church of England are summarized in the "Thirty-nine Articles"; in the Presbyterian Church, in the Westminster Confession of Faith; and in the United Church of Canada, in the XX. Articles of the Doctrinal Basis of Union.

Nelson's Encyclopedia says:

INFIDEL—Literally unfaithful or unbelieving, is one who does not accept a certain religion. . . . Christian usage now applies it to those who deliberately reject Christianity, such as Atheists, Deists and Agnostics.

DEISM— . . . is applied to a rationalistic movement in England during the 17th and 18th centuries The Deists repudiated all the specifically Christian doctrines.

N. B.—A Deist of the 18th century, a Theist of the 19th, and a Modernist of the 20th, may be described as **BROTHERS ALL**; and hence a Modernist is an **INFIDEL** if found in any of the above three churches.

**REVIEW OF THE
FERSEN - GAUVIN DEBATE
IN PLAYHOUSE THEATRE, WINNIPEG, MANITOBA
NOVEMBER 26, 1930.**

* * *

"THOU SHALT HAVE NONE OTHER GODS BUT ME"
(1st Commandment of the Decalogue)

* * *

On November 27th, 1930, the following brief news item appeared on pages 8 and 10 respectively of the two daily papers in Winnipeg:

**"GAUVIN WINS OVER FERSEN IN DEBATE BEFORE
LARGE CROWD"**

"By the unanimous decision of three judges and about two thirds of the audience, Marshall J. Gauvin, lecturer of the Rationalist society, was declared the winner in a debate on the subject of "Do the Facts of Nature Require Belief in a God?" held last night at the Playhouse theatre.

"Mr. Gauvin was defending the negative side, while his opponent, Eugene Fersen, president of the Lightbearers, took the affirmative.

"The debate was presided over by Judge L. St. G. Stubbs, and was heard by about 1,600 persons."

HIGHLIGHTS ON THE FERSEN-GAUVIN DEBATE

The brief fifteen-line news note given above was hardly sufficient space to give to a report of the Fersen-Gauvin debate. A debate attended by 1600 people and presided over by a judge of the County Court surely merits greater notice by the newspapers, no matter what the topic might have been.

POPULAR MISCONCEPTION REGARDING DEBATE

Then, too, Mr. Fersen's failure to establish the affirmative to the subject "DO THE FACTS OF NATURE REQUIRE BELIEF IN A GOD?" as so baldly and briefly reported, must inevitably convey a false impression to the vast reading public who were not present at the debate. Mr. Fersen, himself, was at great pains to make it perfectly clear that the God in which he believes is not the Christian's God at all. In his speeches he supported most heartily all Mr. Gauvin's diatribes against orthodox Christianity.

Under the circumstances, therefore, and to provide needful explanation and a proper orientation regarding the matter, the following highlights upon the debate will not be out of place.

JUDGE STUBBS' HIGH PRAISE OF MR. GAUVIN

The debate was presided over by Judge L. St. G. Stubbs, who prefaced it with some very entertaining remarks. He claimed that he had been told that "if he consented to lie down with the dogs he must expect to get up with their fleas." His honor commented upon this, saying that he "felt it an honor to carry Mr. Gauvin's fleas"; and he suggested that it might be a good thing to establish a factory for the manufacture of said fleas.

Since our schools, colleges, and larger pulpits are already infested with said insects, perhaps his honor would suggest the ENDOWMENT OF MR. GAUVIN'S INSTITUTION IN THE GARRICK THEATRE.

JUDGE STUBBS IS "NOT SO SURE THAT THERE IS A GOD."

When announcing the National Anthem at the close of the meeting, his honor said: "I am asking you to sing 'God save the King,' but after hearing the debate tonight I AM NOT SO SURE THAT THERE IS A GOD." It is doubtless not permitted to an ordinary layman to advise a judge of the County Court; but, if his honor would allow a humbly proffered suggestion, would it not be advisable in future whenever he "swears" a witness in his court, to add the following words: "BUT I AM NOT SO SURE THAT THERE IS A GOD"?

IT WAS A DEBATE BETWEEN TWO ATHEISTS

As to the debate itself we are all familiar with Mr. Gauvin's position, which he reiterated that, "Matter is eternal and that there is no place in this scheme of things for the Christian's God." Mr. Fersen takes almost the same position; indeed, Mr. Gauvin that night called him an atheist. So that the difference between the beliefs of the two antagonists (if difference there is) appears to be just about whatever distinction there is between tweedledum and tweedledee; in other words it was a case of "dog eat dog."

REV. F. W. KERR OF KNOX CHURCH, A COMBATANT IN ABSENTIA.

An unheralded feature of the combat and one which should not be overlooked, is that it was a three-cornered fight. The third combatant was not actually on the platform, being doubtless at the moment occupied with his own particular fleas. He had previously "done his stuff," however, on the two Sunday nights preceding; and one of the disputants "brought down the house" by quoting from the said ecclesiastic's radio speech to the effect that "He thanked God that he could not prove that there IS a God."

MR. FERSEN "A SETTER FORTH OF STRANGE GODS"

While it was an evening of entertainment, humor, and instruction, it could not be said that anything new in the realm of philosophical thought was actually brought forward. Mr. Fersen claimed to be setting forth a new god when he averred that ENERGY is the great law or force which pervades the universe, and is the invisible cause and projector of all kinds of matter and of powers.

MR. FERSEN NOT A WHIT SUPERIOR TO LOCAL MINDS

The writer, however, resents Mr. Fersen's assumption of superior intelligence and originality in this connection; and he makes bold to claim such distinction (if it can be claimed at all) for purely local talent. About three years ago our good Dr. MacKay, President of Manitoba College, put forth an almost identical view in his book, "The Life of Lives."

The following paragraph contains quotations both from Mr. Fersen's speeches and from Dr. MacKay's writings, and the writer challenges Mr. Fersen's followers to determine, offhand, those parts of said paragraph which belong to Mr. Fersen:

STATEMENTS BY MESSRS. FERSEN AND MACKAY

"... like the modern theory of Evolution which, looked at rightly is simply the forth-putting of God in terms of time and space. The universe proves the existence of invisible power. Matter has not produced power, but power produced matter. ENERGY IS THE PRODUCER OF ALL FORCES. ENERGY IS ETERNAL. Modern science and philosophy have revealed to us a universe which is not divided into two different spheres, one physical and the other spiritual, but is all spiritual, the physical being the spiritual in terms of time and space. We no longer think of matter as something impervious to spirit, but as itself a manifestation of the Great Spirit in terms of time and space. The phenomena of radiography are finer manifestations of that spirit within the material world."

If the reader will consult an encyclopedia he will observe that all above quotations are simply an expression of PANTHEISM, which is to be found we are told, in the oldest records of the race APART FROM SCRIPTURE.

THE SETTING-FORTH OF A STRANGE GOD

Mr. Fersen claimed to be setting forth a strange god; but judging from the homogeneous character of the above paragraph, there appears to be no difference between Mr. Fersen's god and Dr. MacKay's god; nor, we are safe to assume, the Rev. Kerr's god. Mr. Fersen was unable to prove the existence of his god; Rev. F. W. Kerr 'Thanks God that he cannot prove the existence of HIS god; and the writer challenges Dr. MacKay and all other Modernists to prove the existence of their god.

THE MODERNISTIC LEADERS OF THE U. C. C. ARE IN REALITY AGNOSTIC

The religious leaders of the U. C. C. have discarded the evidence of the Bible for the existence of the God of the Bible and "having stood side by side with the scientists and scholars" have set up for themselves a hypothetical pantheistic god, whose existence they cannot prove. The Fersen-Gauvin debate and Rev. F. W. Kerr's gratuitous interference in connection therewith have a very real and distinct value. The reverend gentleman's betrayal of himself is but another nail in the lid of the coffin in which the infidel leaders of the U. C. C. will be laid quietly to rest, when once the multitude of the laity of our great organization awake to the fact of the APOSTASY OF THEIR LEADERS.

AND LET ALL THE PEOPLE SAY AMEN.

